

THE
Juvenile Instructor

VOL. 59

MARCH, 1924

NO. 3

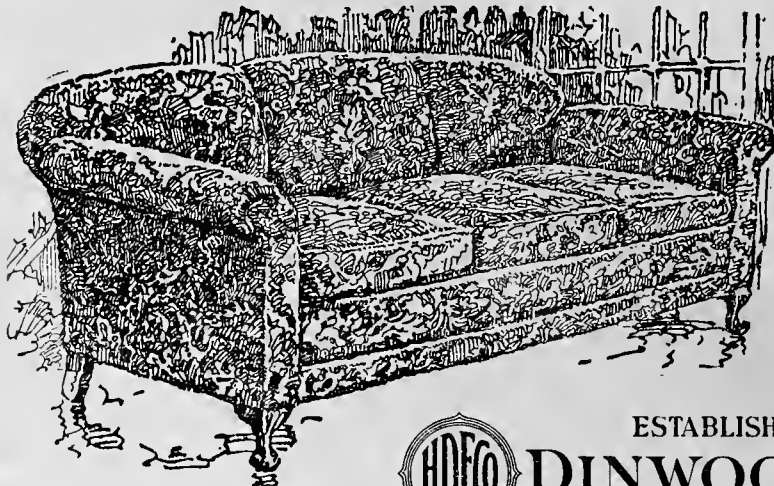


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Published the first of every month. Price \$1.50 a year, payable in advance.

Entered at the Post office, Salt Lake City, as Second Class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

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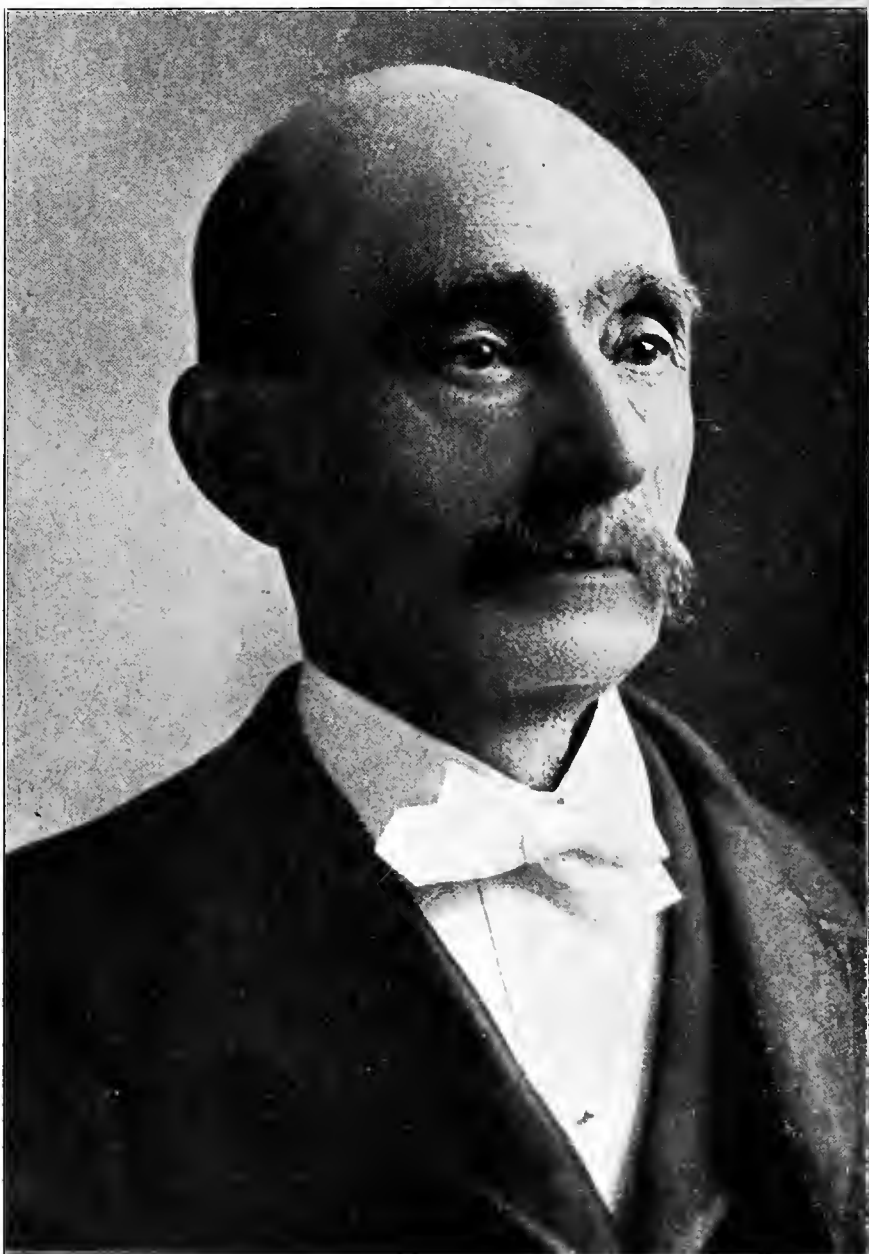
The Land of Lullaby

By Annie Malin

When I am worn and weary
From the labors of the day,
In my rocker for an aeroplane
I sit and float away.
Within my arms is baby,
I clasp her as we fly
To that land of joy and fancy—
The land of lullaby.

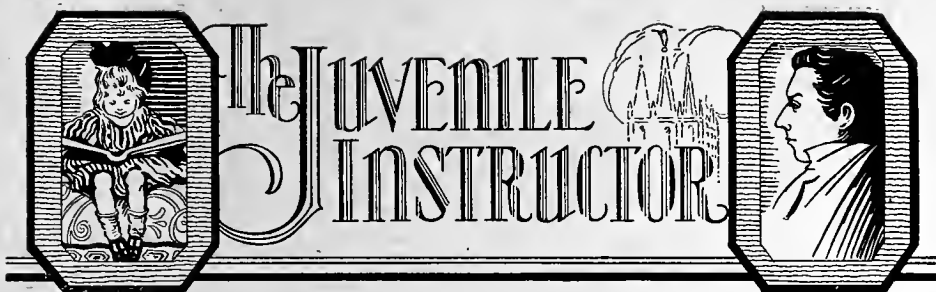
Fleecy clouds above the earth,
I watch go floating past;
Among the twinkling stars so bright
Our aeroplane flies so fast,
The moon-man smiles to see us go,
And slowly winks his eye.
We envy no one as we float
To the land of lullaby.

Our dreams are all rose-colored
As we float among the stars,
Not pausing for a visit
To Jupiter or Mars;
And angel hands uphold us
As through the clouds we fly,
And bear us safely back to earth
From the land of lullaby.



PROFESSOR GEORGE CARELESS

Composer of Many of the Choicest Hymns Sung by the Latter-day Saints



Vol. 59

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No. 3.

In Intimate Touch with Professor George Careless

By George D. Pyper

In laying the solid foundation for which this Inter-mountain commonwealth is noted, President Brigham Young instructed Latter-day Saint missionaries, called to visit the various nations of the earth, to encourage the immigration of mechanics, artists, musicians, etc., and in response to this call there came to this country many men of unusual capabilities. The wisdom of President Young's foresight found definite expression in the building of the Social Hall, the Salt Lake Theatre, the Bee-Hive House, Tabernacle, and later the Temple, and in the great love for the arts enjoyed by the people of the Inter-mountain region. With the stream of talented men thus gathered together from the four quarters of the earth came the subject of this sketch.

George Careless, whose full name is George Edward Percy Careless, was born September 24, 1839, in London, England. When about five years old, his parents moved into a two story house about three miles out of London where Master George, who was not very strong, had the opportunity of playing and working in a garden about twenty rods deep. His parents frequently left him alone while they visited the great city to attend the theatre, and to amuse him during their absence gave him a little playhouse theatre containing a stage and a play book

with thick sheets which he cut out and pasted on cardboard. He made little grooves to push them on and when the stage was set he spoke the parts. The play was called, "The Miller and His Men." He invited his playmates to see the show and they paid five pins for admission. It is not recorded how many generations of boys before Brother Careless' time produced these little plays, but it is known by the writer that every generation living in Salt Lake since Brother Careless shifted the scenes, has worked the "five pin" act. Between the acts George was the orchestra and played a French accordion, and no doubt in this little play theatre he acquired the love for the drama and for music which later gave him positions in famous orchestras of London and finally, in the Rocky Mountains, placed him at the head of the Salt Lake Theatre Orchestra, an organization very favorably known in early days.

Another incident which no doubt impressed his young mind with a love for the theatre was the fact that his parents, on special occasions, dressed him in black velvet and his playmates called him "Hamlet." He was a little fellow, but symmetrical in build, and looked like Shakespeare's Melancholy Dane in miniature. When he was about six years old, while walking through Holborn, London, he



HOLBORN, LONDON, ENGLAND

Associated With An Incident in the Boyhood of George Careless.

came to a music store the windows of which were full of sheet music. He looked long and curiously at one of the songs and even at his tender age was struck with the idea that those five lines which formed the staff looked like a ladder and, of course, when you went up you must sing higher and as you descended you must sing lower. As the thought impressed him he started to hum, and pretty soon his "hum" sounded something like a tune. A gentleman standing beside him said, "Little boy, can you read music?"

"No, sir," George answered.

"Do you know that song?"

"No, sir," George replied.

"Do you know," said the man, "that you have got the tune very nearly right: Come in and I will buy you a song."

And so, with a little play house theatre, a French accordion, and a sheet of music bought by a stranger, the interesting and active career of this young musician began.

At the age of nine he went to work for a basket-maker. This man was

an organist and soon recognized the budding musical talent in the boy. He expressed a desire to adopt George, not for the trade of basket-making, but to train him in organ playing; but George, fearing that he might be kept at the first named employment, left his unromantic job and went to work for a watchmaker where the rhythmic ticking and delicate mechanism of the clocks and watches better satisfied his artistic soul. The watchmaker was also a lover of music and a collector of old violins which George had the privilege of using. His next employment was with Cant and Sons, wholesale shoe manufacturers, and while he worked with this firm for several years he never learned the meaning of the name of his employer—"Cant." At his initiation into this firm the managers of both the sales and manufacturing departments wanted him and tossed up a coin to see who would get him. Strange to say, his lot was cast with the manager of the manufacturing department who was a lover of music and had instruments which he generously permitted the boy to use. And so with each employment



House of Parliament, Where George Careless Received a New Inspiration

fate gave George the opportunity of developing his talent.

Young George Careless had a clear ringing soprano voice, with a compass of two octaves—from lower “C” to upper “C.” This brought him into public notice and he was offered a position in a Cathedral surpliced choir with a salary and a free musical education.

About this time, however, a circumstance occurred which changed the whole course of his life and but for which would have deprived the Latter-day Saints and the Inter-mountain country of the invaluable services of this unusually gifted man. That circumstance was none other than his coming in contact with the “Mormon” missionaries who were then preaching the Gospel in England. At a very tender age he accepted the message of the Gospel and was baptized on the 20th day of October, 1850, by Elder John Hyde. Two years later, at the age of thirteen years, he left his father's home. From a missionary he purchased a violin which he soon learned to play without a teacher, and later was engaged to play for a young ladies' boarding school dancing class, once a week; also at a private store keeper's weekly social.

It was at this period of his life that young Careless became discouraged.

As a boy he was small of stature but at that time this seemed to be an asset. However, as he approached the years of manhood, he held the thought that he would some day become physically strong and large of body, and that such a condition was necessary for the full attainment of his ambition. But he found himself growing older in years without the expected growth in body and he was very much depressed with the feeling that it was useless to try to succeed without a large and strong physical frame to work with. It was in this state of mind that he stood one day outside of the House of Parliament when Lord Palmerston, at that time the Whig Prime Minister of England, and Lord John Russell came out of the building. Lord Palmerston was a very large man, and Lord Russell a very diminutive one—about the size of Brother Careless. The appearance of these two men, differing so materially in size, put this new thought in the boy's mind: “There goes two of the greatest statesmen in England; one a man large of stature, the other very small, but both equally great. Now, if Russell can make his mark in the world, so can I.” And from that day discouragement on account of his size left him, and he resumed his musical studies with new inspiration.

In 1859, George began in real earn-

est to study the violin, piano, harmony, counterpoint, instrumentation, voice building and conducting under such celebrated teachers as Simmons, Charles Halley, Dr. Goss, Garcia and others. From 1862 to 1864 he was engaged to play the violin under Sir Michael Costa, Arditti, Barnard, Martin and Ganz, in oratorio, grand and English opera, symphony orchestra and Italian cathedral; also directed a gentlemen's orchestra of forty members. During this period he conducted the London Conference choir, giving concerts in some of the principal concert halls in London with good financial returns, the money going to the London Church Conference.

While leading the choir in Goswell branch, Elder William C. Staines approached him after one Sunday evening meeting and said: "Brother George, I had a dream about you last night, and was shown that you were advancing so rapidly in your profession that your fame and fortune would be made if you remained in London, and that you would not be able to sacrifice it if you did not immigrate to Zion this year. Therefore, I came here this evening for the special purpose of talking to you about the matter. Now, my dear boy, I love you as though you were my own son, and I know you are a faithful Latter-day Saint. The next ship sails from London docks in six weeks. If you have not the money I will pay it myself, and if there is any young lady you are going with I will take her with me on the boat soon to leave."

"I am earning good money and could save sufficient to pay my passage," answered the young musician, "and as for girls, I have been too busy to think about them." At that time he evidently had no thought of the interesting young English girl, Lavinia Triplet, his leading soprano in the London Conference choir, who had already emigrated to Utah, and who, over six thousand miles from

London, was to become his wife and play a prominent part in one of the most important epochs of his life.

Brother Staines labored with him for about half an hour and said that he realized it would be a great sacrifice for him to make. "But," said he, "you are wanted in Zion and I want you to go. What do you say?"

"I will go," young Careless answered.

Brother Staines put his arms around Brother Careless and the tears ran down his cheeks as he said, "God bless you, my dear boy, I knew that your religion was more to you than anything else in the world."

So, on the third day of June, 1864, George Careless, at the age of 25, set sail for America on the good ship "Hudson." The vessel was ten weeks on the sea, about half the time being in a calm. Many interesting experiences he had on the ocean. Regular Latter-day Saint services were held on the ship and a good choir, assembled and led by Professor Careless, furnished splendid music, attracting the attention and admiration of all on board. The voyage took about twelve times as long as that used by the swift vessels nowadays. When the "Hudson" arrived in Castle Garden, New York, and the immigrants were ready to go on shore, the sailors very busy with trunks, baggage, etc. and all was confusion, the captain came to Brother Careless and said:

"Professor, I have admired your music so much that I want you to give me one of your tunes, as my family is religious and like to sing hymns on Sunday evening."

"I am sorry, captain," said Professor Careless, "but my music is all packed up. I haven't even a bit of music paper or I would write one for you."

The captain said he must have one so young Careless took a piece of writing paper out of his pocket, drew the staff, then looked for a quiet place. On a bacon barrel, far off in a corner

of the vessel, he sat down and wrote the tune called, "Hudson," in honor of the boat upon which he had sailed and also of the river into which they were gliding. This tune, is to the words: "The Morning Breaks, the Shadows Flee," and published in the L. D. S. Psalmody No. 33. After finishing the music Brother Careless assembled his choir and sang it for the captain that evening, giving him the rough copy over which he seemed much delighted. The company then took steamer up the Hudson River and started across the country, but their journey was much delayed on account of the Civil War which was then disturbing the Nation. The journey across the plains with ox-teams was typical of all the companies that came through at that day. The traveling was slow and George was sick with the ague, and mountain fever, until about two weeks before the arrival into the Salt Lake Valley. The train was composed of 70 wagons, all laden with freight, so the Saints had to walk. The train was met by Elders Wm. C. Staines, H. B. Clawson, and Jos. A. Young. Brother Staines inquired for young Careless and found him sitting on a wagon tongue. He said, "Brother George, is that you?" And Careless answered, "All that is left of me." He had eaten scarcely anything for weeks and looked like a skeleton. Brother Staines embraced him warmly, led him to his own tent, which was carpeted and furnished with an iron stove, gave him a warm bath and some soup and stayed with him for three days doctoring and administering to him, until he began to feel better. Elder John Kay was in charge of the company in which George traveled. He was a very large man and had been troubled with dropsy. Brother Kay said to George one day, "I will run you a race." "No, Brother Kay, you could lie down and roll faster than I could run just now." The next day after this jocular chal-

lenge Brother Kay died. A rough coffin was made out of two wagon boxes, and he was buried on the plains.

The journey to the valley occupied five months. The last three weeks the train was only able to make two miles a day as the oxen were dying and the rations were short. The Saints were allowed two ounces of flour a



George Careless at the Age of 20 Years.

day, no sugar, no salt, and to add to their afflictions the company was caught in a snow storm in the mountains. However, they finally reached the mouth of Emigration Canyon where they were met by wagons sent out by President Young, containing potatoes, onions, flour, etc. He arrived with this company in Salt Lake Valley, November 3, 1864. Brother Richard Bentley who had been president of the London Conference when George was living there, met him in Salt Lake City and said, "Brother George I am pleased to see you, yet sorry you have come, because there

are several music teachers here now and they can not make a living."

"Brother Bentley," answered Professor Careless, "I will stay with my music for two years. If I starve you will have to bury me."

But the fears of Brother Bentley were unwarranted for in one month after George had been established in Salt Lake, he had twenty-four pupils, although the tuitions were mostly paid in products, with flour at \$12.00 per

hundred; apples and potatoes at \$6.00 per bushel, etc.

But the young musician was glad that his long and arduous journey across the sea and the plains was ended and that he was now established among the Saints in the Rocky Mountains; and from the day he arrived, destiny marked him for a foremost place among those appointed to train and uplift the musical taste of a great people, then very much isolated from the rest of the world.

(To be continued)



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My Trust

Bertha A. Kleinman

I laugh and sing and play all day,
And then when it is night
I creep into my mother's arms,
And hold her, O so tight,
And know the happiest hour of all
If I can hear her say,
That I have learned what great men
must—
The lesson to obey.

I have so much to make me glad,
So many friends to love,
Yet mother says all these could fail—
All save the Friend above,
To whom I pray each day that comes,
As little children must,
That in return for all His care,
I may make known my trust.

Mothers of the Latter-day Prophets

By Susa Young Gates

In modern times when records and tradition fail to furnish incidents and characteristics of noted men or women, their historic progenitors often throw certain lights upon the character and attainments of their descendants. We are told in the Decalogue that the Lord "visited the iniquities of the fathers upon the children unto the third and fourth generation of those that hate him, and showed mercy unto thousands of those who loved him and kept his commandments." "As a twig is bent so is the tree inclined." Oliver Wendell Holmes wanted the education of the children to begin with the grandparents of the children. So the historian who would bring to the attention of the children of the Latter-day Saints, the lives and characters of the mothers who bore two great and noble leaders in modern times—must needs look back into the annals of the past generations to determine something certain of the characters of these mothers. The great prophet-sons of these mothers had little time to record history or parental memories.

THE MOTHER OF PRESIDENT WILFORD WOODRUFF

Beulah Thompson Woodruff

The father of Wilford Woodruff was Aphek Woodruff, born November 11, 1778, in Farmington Connecticut. Died May 28, 1861, in Salt Lake City, Utah, age 83 years, six months, and 17 days. Aphek was married first at Farmington, Hartford County, Connecticut, November 25, 1801, to Beulah Thompson, (the mother of President Wilford Woodruff) who was born in Farmington, Connecticut, in April 1782. Beulah was the daughter of Lot and Anna (Hart) Thompson. Lot Thompson died aged 84, and his wife

Anna (Hart) Thompson died December 27, 1839, aged 84.

Aphek and Beulah (Thompson) Woodruff had three children: Beulah (Thompson) Woodruff died from spotted fever, in Farmington Connecticut, June 11, 1801, aged 28 years. They were the parents of the three following sons: Azmore Woodruff, born November 29, 1802, Thompson Woodruff, born December 22, 1804, and Wilford Woodruff, born March 1, 1807.

Beulah Thompson's family for generations lived at Farmington, Connecticut. Aphek Woodruff and his family were owners of a large flour mill and saw mill, where they labored very hard for many years. Wilford Woodruff baptized his father into the church on July 1, 1838. Aphek was an honest man and it was said of him that "He made himself poor by giving to the poor."

Going back upon the records of the Thompson family it is found that Anthony Thompson, immigrant, was born August 30, 1612, at Lenham, Kent Co., England, where his parents were buried in the parish church. The following inscription over their remains is still legible:

"Here underlye the bodies of Henry Thompson and Dorthy, his wife, of Royton Chapel in this Parish. He was the son and co-heir of Thomas Thompson (of Sandwich, Merchant), and she the eldest daughter of Robert Honeywood of Pett, in Charing."

Anthony Thompson was among the first settlers of New Haven, Conn., and is mentioned in the original list as having shares in the first and second divisions of lands. He with his brother John signed the Colony Constitution at New Haven, 1644.

The descendants of Anthony Thompson were famous in Connecticut his-

tory. They were selectmen and deacons in the church, colonial officers, clerks and treasurers. Above all were they loyally engaged in the war of the Revolution. It is said of one of them "that he was killed while in command of his troops on Long Island, on the retreat of the Revolutionary army, and that his body was buried with honor by the English officers who had been his companions in arms in the French war." The tombstone bears this legend:

HERE LIES
BODY OF
LIET. JOHN
THOMPSON WHO
DIED NOVEMBER 15
1711: AGED 55 YEARS

Some of the family were at the massacre in 1775, while Major Jebez Thompson commanded 32 men in the battle of Bunker Hill. The Thompson rolls are crowded with names of eminent men in business and it is said of them that "they were men of tact and integrity, exact politicians and indulgent creditors." The story of Immigrant Anthony Thompson contains many items in recording his among those famous settlers in New Haven in 1640; and further on there is found an interesting recital:

"Seating the meeting house in 1647. First for the men's seats, viz: the middle seats have to sit in them." "Anthony Thompson was assigned to seat 6. William Thompson was assigned to seat 7."

"Secondly for the women's seats in the middle." "Sister Thompson was assigned to seat 6. William Thompson was assigned to seat 7." "They beat the drum to call the people to church. The ministers wore gowns and bands as they had in England."

"June 4th, 1639, Anthony Thompson with other male church members, signed the Colony Compact, at a meeting held in Robert Newman's barn. He was also a soldier in Indian troubles, New Haven Colony."

In his will he left a certain sum to

his daughter Bridget. "Provided she married in accordance with the wishes of the deacons of the church." She married a minister, and doubtless retained the property. He willed "certain property to Catherine, so long as she remained his widow."

One would expect a daughter from such lineage to be courageous, loyal, industrial and active. Beulah Thompson, mother of President Woodruff was all of these and was said by her descendants "to be possessed of a cheerful, kind, sweet disposition. She was a tender-hearted wife and mother, and was loved by all that came in contact with her."

The young wife Beulah Thompson Woodruff only lived to be 26 years of age, leaving her infant son Wilford to be reared by a kind stepmother. Beulah died June 1808.

President Woodruff's father's people—the Woodruff line—were millers and tradesman. He was heard to remark that his father made flour for the soldiers of the Revolution which was quite as important as going to war. From his mother's side, however, as we have seen, he inherited the restless vigor and that tireless energy that belonged to the Thompsons.

In 1837, President Woodruff returned to his birthplace, and while there he visited his mother's grave and found the following inscription on her tombstone.

"A pleasing form, a generous heart,
A good companion, faithful to her friends
Beloved through life, lamented in
the end."

THE MOTHER OF PRESIDENT LORENZO
SNOW

Rosetta L. Pettibone Snow

Again we must go back to the history of the past if we are to learn of the mother of President Lorenzo Snow. In the biography and family record of Lorenzo Snow written by his sister, Eliza R. Snow, we come across some

glimpses of his mother as she was associated with his father and the family.

Eliza writes of her brother: "Lorenzo Snow, son of Oliver and Rosetta L. Pettibone Snow, was born April 3, 1814, in Mantua, Portage County, Ohio. Our father was a native of Massachusetts, our mother of Connecticut, and were descendants of the genuine Puritan stock—those who fled from religious persecution in the 'old world,' and landed on Plymouth Rock, of historic celebrity.

"Early in the settlement of that portion of the country now known as the Middle States, our parents, with their family, consisting of two daughters, Leonora Abigail, and Eliza Roxy, (the writer of this history), left the home of their youth, and moved to what was at that period considered the extreme West, or, as it was sometimes styled, 'the jumping-off place,' and settled in Mantua, Portage County, Ohio, making the eleventh family in the township. Their two daughters and three sons were added to the family, to wit: Amanda, Percy, Melissa, Lucius Augustus, and Samuel Pearce.

"Many times, and with intense interest, have their children listened to recitals of the hardships our parents encountered, and the privations they endured in that new and heavily timbered country, so very forbidding when compared with the beautiful prairie landscape of the West. But as true and worthy representatives of our noble ancestors, our parents were proof against discouragement, surmounted every difficulty, and through the blessing of God on their efforts, created for themselves and their children an enviable home.

"In their religious faith our parents were by profession Baptists, but not of the rigid, iron bedstead order; their house was a resort for the good and intelligent of all denominations, and their hospitality was proverbial. Thus,

as their children grew up they had ample opportunities for forming acquaintances with the erudite of all religious persuasions.

"Without the least shadow of vanity we can truly say of our parents, their integrity was unimpeachable, and they were trustworthy in all the social relations and business transactions of life; and carefully trained their children to habits of industry, economy, and strict morality, and extended to them the best facilities for scholastic education the country at that time afforded."

Another reference later on in the history indicates that Lorenzo visited his parents: "After having arranged my secular affairs, I took leave of my friends and kindred in Ohio, and started for Nauvoo, where I arrived about the first of May, 1840. I found my parents, brothers and sisters, whom I had left about eighteen months before, in Adam-ondi-Ahman, living in LaHarpe, about thirty miles from Nauvoo. O, what changes privation, hardship and suffering, the cruel hand of persecution had produced in those eventful months! But God was with His people and they knew in whom they trusted, and in the midst of severe trials, rejoiced that they were counted worthy of suffering for the Truth's sake."

Rosetta L. Pettibone Snow died of the spotted fever, the 12th of October, 1846, in Walnut, Knox County, Illinois, just one year after the death of her husband, Oliver, who died the 17th of October, 1845, in the same place. So neither lived to come out to the Rocky Mountains.

In the history written by Reverend Joseph Eldridge, D. D. of Norfolk, Litchfield County, Connecticut, we are given details and pictures of a branch of the Pettibone family.

"Giles Pettibone who moved to Norfolk in 1769, was instructed at a town meeting to regulate the choir by

choosing five choristers." "The matter of singing in church, that stone of stumbling and fertile source of trouble in most congregations, but which so far as I learn has always been managed in this place so as to secure both social and musical harmony, received early attention in town meeting, where almost every affair sooner or later comes under consideration. The reason for choosing so many leaders does not appear. It may have been an adroit measure to guard against jealousy that might have been conferred upon one, instead of being subdivided among several. The choristers were thus chosen in town meeting from 1774 until 1790. No money was appropriated to improve the singing before 1798, when twelve dollars was voted for that purpose."

Giles Pettibone as Moderator, was continuously engaged in public work. Scores of Pettibones were pillars of the church. Among them were: Deacon Moses, Reverend Filo, Reverend Roswell and Reverend Ira Pettibone. Many of them were in the Revolutionary war holding all ranks from ensign to colonel. There were scholars, and a round dozen of them attended local colleges and several went to Yale. The character of this family was all that was benevolent, united with personal dignity, and love of all the arts and sciences; they were character students, and philosophers, and all were highly energetic in many communities where they were situated.

Colonel Giles Pettibone lived to be 90 years of age. It was said of him: "He retained his powers of mind and body remarkably. He was an unusually fine penman and bookkeeper, and at the age of nearly 90 was employed to open a set of books for a bank, and at 94 years of age kept the books of a shoe store, the time required being some four hours daily. His work was a model of neatness and care." "He has always been temperate—never having been addicted to the use of

tobacco or stimulating drinks, except as medicine."

Of another ancestor, Augustus Pettibone, who was a distinguished graduate of Yale and judge for 20 years: "This distinguished legislator and jurist townsman died at his residence in Norfolk on the 4th of October, 1847. Judge Pettibone was a fine specimen of a class of politicians, statesmen and gentlemen of an age gone by. There was nothing superficial in his knowledge, no trickery or deception in his political career, not a shadow of dishonesty in his dealings with men. He was a model of uprightness, benevolence, discretion and unstudied eloquence. His loss will long be felt in the community in which he lived."

"The high estimation in which the Pettibone family were held by their fellow citizens, is established by the fact that the father and the son were sent to represent the town in the State Legislature nearly fifty times. It has often been a subject of remark that Judge Pettibone possessed in a pre-eminent degree many of those qualities of which New England is proud. Though a man of wealth and vast acquirements, he was the most unostentatious man we have ever known. He was approachable to the most humble member of society. In the honorable and delicate trust of dispensing justice he gave universal satisfaction. When he left the bench it was with the regret of all who knew him, and he carried with him the character of a just and upright judge. What nobler character can be given to man!

The direct ancestor of Rosetta Pettibone Snow and of all the Pettibone family was John Pettibone who was of French extraction. John came over to England and was an original proprietor in the town of Winsor, Conn., in 1658. He removed to Limsbury, Connecticut, about 1669, and located on lands now in the possession of some of his descendants. He married, 1664,

Sarah Eggleston. One son Oliver borne 1762 was a famous Indian Scout, and lived at a very early time in the wilds of Wyoming.

It is certain that the French inheritance manifested itself clearly in Rosetta Pettibone Snow, and was inherited by her children. It was a vigorous French Huguenot stock with distant traces of Israelitish blood mingled with the stain of French peasants, giving them dark eyes and hair, with the stately carriage, the cultured temperament that was so characteristic of Lorenzo Snow and his

sister Eliza R. Snow. The women of the family were attractive, many of them beautiful and some were artists. President Snow's mother was like some rare cameo pin cut with an artists hand and shaped with the beauty that enhances the living spirit and its power to express in human terms an intellectual inheritance. Her son President Lorenzo Snow had a wealth of that inheritance. He was worthy of the mother who nourished his mind, moulded his character and taught him reverence at her knee.

Concerning Claire

By Ruth Moench Bell

CHAPTER VI

Will Stanley came and I think I must be too young to have boys call on me, yet. I just couldn't think of a thing to say, though I talked all the time. The parlor seemed so big and Will seemed so far away. And I couldn't help an achy feeling around my heart when I knew that he was going away, perhaps forever, and I might never see him again.

Everything seemed in a kind of whirl till everything stood still when he asked me something I knew I couldn't do.

"You'll write to me, Claire," he said, as if his heart ached too.

I could have cried when I had to tell him that I even got Lottie to beg Mama to let him come; and she expressly forbade me to promise to write.

"Why?" he asked. And he stood so still and looked at me, while I told him, as if nothing but the straight truth would do.

"Mama says we are too young and that—" I couldn't say the rest.

"I know," he helped me out. "One of us might learn to care too much and the other—well, the other would probably be you. And you are dreadfully young, I suppose. But I'm old enough to know and take a chance."

"Every time I have disobeyed Mama I've been sorry, because things have always gone wrong; and it's like stealing and lying. I'm not even happy while I'm doing it," I told him.

"It's hard, Claire," he straightened himself and squared his shoulders. "But I mustn't be a cur and beg you to break your principles. Goodbye." And he held out his hand.

He did not ask me to kiss him and I had been wondering all evening if I should, since he was going away. He just held my hand a minute and then he was gone.

"Should I have kissed him?" I asked Lottie when she came into the room right away after the door closed.

"Not unless you want to be cheap and common. He would think if you kissed him, you would kiss any boy. And he couldn't remember you with so much pride and respect."

"Oh, Lottie, do you think he will remember me?" I begged.

"You will both forget," Lottie laughed. "It is just another case of puppy love. Everybody recovers from them."

Just the same I know I never will. And maybe I shall never see him again.

Lottie's beau came tonight. His

name is Jed Lewis. Lottie made us all promise to stay in the parlor and not act as if he were something special. Before the evening was over I think Lottie would have given worlds if she had not invited us all in.

Jack is a terrible blunderer and I suppose wanted to contribute his share to the evening's entertainment. To judge by Lottie's face, he contributed *more* than his share. In fact, I believe Lottie would have liked to have dispensed with Jack's share, though Jed seemed to get more pleasure out of it than out of anything else that happened all evening. I suppose because Lottie blushed so deliciously. I never saw her look so pretty as she did then while she was blushing so hard and trying her best to look perfectly comfortable.

Lottie sprang the joke first on me and I suppose Jack, being so young, had no idea how it would seem put the way he put it.

"I'll bet," he suddenly said to Jed, "I'll bet Lottie can do something you can't do and you can't try to do."

Lottie, fearing what was coming, tried to hush him up; but that only made Jed the more eager to hear what it was that Lottie could do and he couldn't do and couldn't try to do.

"Well, let's have it," Jed laughed, seeing that Lottie was signalling Jack to keep still.

"Why, Lottie can sit on your lap and you can't sit on your lap and you can't try to sit on your lap."

"Let's see if she can," Jed challenged.

"Claire, I believe that cake is burning," Lottie exclaimed, jumping up as if she had not heard Jack's blunder. But her face gave her away. It was just one flame.

"I'll go and see about it," I volunteered, knowing there was no cake in the oven at that hour of the evening, and thinking I was doing Lottie a good turn I saw afterwards that it

was Lottie's excuse to get out of the room.

"I am willing to be experimented on," Jed continued, "unless you bring on the cake."

"It will have to be iced," Lottie fibbed, glad to change the subject.

"What kind of icing?" Jed probed, guessing there was no cake.

"Chocolate," Lottie fibbed, determined not to be beaten.

"There is only one other thing I like better than chocolate cake," Jed continued, "and that is lemon pie."

"If you coax prettily enough, maybe Claire will bring you a slice," Lottie added, hoping that subject would be dropped.

It was lucky Daddy was not there. He is a worse blunderer than Jack, when it comes to anything requiring feminine tact.

"What shall I do," I wondered to myself out in the kitchen where the fire had been cold for three hours. Then I thought of a plan. I slipped on a hat and wrap and ran down to the bakery and bought the nicest chocolate cake they had and came back through the back door.

Then I served it nicely and brought in a piece for each one with a cup of cocoa made on the grill. Lottie's eyes beamed their gratitude and all went well.

"Now you must let me help clear up," Jed proposed, a twinkle in his eye.

"Oh, certainly not," I cried hastily, maybe a trifle too hastily.

But he was already on his feet and collecting plates from the family.

I groaned inwardly and looked over at Lottie, whose cheeks were flaming again. "That is the way a lie always turns out for me," I thought to myself. There really is no credit due me that I walk the straight and narrow way. I am too much of a blunderer or something. My sin always finds me out. And it doesn't take any time for it to do it either.

I followed with the remainder of the plates.

"Wonderful little sister," Jed commented, as he contemplated the cold stove. "Anyone that can bake a cake on a cold stove and then ice it in such an incredible space of time—"

"Cakes are not baked on stoves," I retorted crisply.

And in that way was Jed Lewis introduced to the family. To judge by the indifferent way Lottie treats him, she doesn't care in the least that she is not to be allowed to write to him. I don't believe she will insist on the family being present any more, though, when he calls.

Lottie is in Chicago. It seems so funny for her to be writing familiarly of places I studied so diligently about in Geography.

"I adore Lake Michigan," she writes in one letter. And she actually takes rides on it and goes swimming in it.

She is very enthusiastic about the Art Institute. Particularly is she attracted by a Nocturne by Whistler.

Lottie is staying with a Mrs. Damorest, who is rather well-to-do and very interested in Art. She is taking Lottie to live with her because she feels lonely and also because she is very much interested in Lottie's work. She says her studies show sincerity, strength and initiative.

It seems wonderful that some one should be talking about Lottie like that. Lottie's teachers, there, also expect great things of her. Our life seems tame in comparison, especially since Will Stanley went away.

Time is passing and we are all growing up. Larry and Jack are in long pants. I shall soon be eighteen and go to my first dancing party. Annette is conducting a dancing class.

I suppose it was a dancing class I peered at, through the partly open door of the garage. Annette has had dancing lessons for some time, and, I suppose, considers herself very proficient. It must have been a private

lesson, for there was but one pupil, a little girl, clad only in her petticoat, who was gyrating about on one leg, as if she had a cut toe.

I learned afterward that Annette, who is nine, had solicited pupils at a penny a lesson. The only one who responded was this small girl, who had wriggled her brother's saving bank till she had extracted one penny. The small brother discovered his loss, interrupted the dancing lesson and put a stop to further efforts by hiding his savings bank.

Jed comes to see us rather often, as if he were a member of the family. I think he comes because he gets homesick for news from Lottie.

It is not Mama who objects now to Lottie writing to him. She says that Lottie is plenty old enough now to know her mind. But Lottie seems so interested in her art that she never even asks about Jed.

I make lemon pie for him or else chocolate cake very often by way of compensation for Lottie's indifference.

Larry came in today with a letter post-marked Chicago.

"Is it from Lottie," we all called.

"Yes, is it?" a voice called out from the porch; and there stood Jed Lewis.

"It is from Lottie," Larry responded. He seems to like Jed. If any of the rest of us had asked he would have kept us waiting for hours. "I mean," Larry continued, "it is from the celebrated artist, Charlotte Melton. I beg your pardon, I forgot to pronounce it the artistic way, Charlotta. Be sure to remember the a."

"Jed couldn't help remembering the a," I remarked. "A occurs twice in chocolate cake."

"Here, you," Jed laughed, reaching out to catch me as I whirled past. "Now what do you know about that?" he observed. "I suppose the child is growing up."

"You better believe she is growing up," Larry laughed. "She is soon to

go to her first real dance and have an honest-to-goodness dancing frock, slippers, fans, even a beau."

"A beau?" Jed answered with interest. "How I should enjoy being the gallant swain who took a girl to her first party."

"No chance for you," Larry grinned. "The pater vows he has been languishing for eighteen years for the chance to take Claire, as he took Lottie, to her first party."

"It would be mean to rob him of an anticipation eighteen years old. No objection to my being there, I suppose?"

"Not the slightest," I allowed, venturing back. It was impossible to resist any talk of that first party.

"My dear Miss Claire, may I have the honor of the second dance," Jed implored in mock humility. I don't see how Lottie can resist him.

"If you are there in time," I promised.

"Yes, but what about the letter," Larry broke in.

"The letter, the letter," we all demanded.

"May we read it, mother," Larry asked.

"I think I had better glance over it first," Mamma smiled.

Larry handed her the letter and we all gathered around her, studying her changing expressions. First she looked anxious. Then a joyous smile broke over her features. Tears followed that and Larry caught the letter as mother hurried from the room. We all looked serious, till Larry uttered a shout.

"Hurrah! Hurrah!" He cheered. "Charlotta Melton, rah, rah, rah."

"Well, here," Jed exploded. "We could join in this performance with more spirit if we knew the cause of this sudden elation."

"She has won a place in the exhibition with one of her paintings," Larry explained. "And the critics are very enthusiastic."

Then how we did cheer and Daddy, coming in, joined in the rejoicing even before he knew what it was all about.

"And she will be home in less than a week," Larry finished.

Then Jed forgot himself and let out a cheer all alone. Nothing but mother's strict training that we should never laugh *at* a person but *with* them, saved us from bursting out right there and then and teasing him. Sometimes it has been hard; but mother has always insisted that it was rude to laugh or sneer at another's mistakes or blunders or slips in decorum. So we all kept our faces perfectly straight.

Jed surveyed us for a minute in his funny, mock-serious way. He saw that none of us dared speak for fear of an explosion of mirth at his unconscious confession, revealed by his cheer.

"Well, why doesn't somebody laugh?" he demanded. "That was my cheer and I meant it. That was exactly the way I felt. Though, I suppose, when she does come she will put her dainty, little heel right in the nap of my neck."

"She'd have to be a high stepper," Larry laughed, "or else she would have to remove her shoe first."

"Until the first ball," Jed bowed elaborately to me, tipped his hat and was off.

Oh, how can I wait. The dancing frock is a dream in lace and rosebuds and tulle, and there are slippers and lingerie and a fan to match. I wonder if I shall be popular; or if the boys will all do as that dreadful Ernest Landness did. If only Daddy would remember to send me flowers.

(To be continued)

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as Second Class Matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

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SALT LAKE CITY - MARCH, 1924

A Charm and a Tragedy

A life that does not have its contrasts is dull and monotonous and the most brilliant lives of the past have been characterized by the greatest extremities. We have lately witnessed the passing of a great American President. For eight years he was the chief executive of our nation. During President Wilson's administration he was the most spectacular figure in all the world. He was made so by his high accomplishments and brilliant conceptions. His mastery of the English language lent charm to his personality, lent to his personal and public life an attractiveness that has perhaps never

been equalled by any other president of the United States. To the minds of his followers he will in the future occupy a place that has been given hitherto to his great prototype Thomas Jefferson.

During Mr. Wilson's sojourn in Europe he was not only the center of attraction from his personality but also a leader conspicuous by reason of his ability. In public appearance he lent charm and dignity to his personality. In the pictorial life of our nation he won the admiration and homage of the admiring multitudes. His leadership in our national life gave him a political prominence over all his contemporaries. He was the war president of the United States when great and unusual things happened. The war brought him in to a world prominence that made his personality a source of admiration and attraction to the millions of the European continents as well as to those of the whole western world. His personality was commanding as it was also inherently great. Such was the charm of this statesman for more than seven years. A time came, however, when misfortune overshadowed his brilliant career and turned what had been the charm of his life into the tragedy of his sufferings. They were of two kinds, mental and physical. The defeat of his great political ideals brought humiliation and disappointment which greatly saddened his last years. His physical powers gave way to the strain and stress of his activities and though he only appeared before the public at long intervals his appearance bore evidence of the tragedy which his life was undergoing. His death will be felt as a release from his sufferings and sorrow. The tragedy of President Wilson's life was all the more painful because his sufferings and sorrow were borne by a sensitive nature bowed down by a sense of injustice.



WHEN PRESIDENT WOODROW WILSON WAS IN SALT LAKE CITY.

It was here he gave his next to the last public address in defense of the League of Nations. Governor and Mrs. Hamberger are seen with the President and Mrs. Wilson.



WOODROW WILSON

Our first thought in this paper is properly dedicated to the memory of that great American, Woodrow Wilson, who has just passed to the vast beyond. Without military pomp, without drums and dirgeful music, without eulogies even, the 27th president of the United States was followed, Feb. 6, to his silent tomb in the Bethlehem Chapel of the Cathedral on Mt. St. Albans, Washington, by a few friends. For this was his wish. But for all that, the American nation, as a unit, attended the entrance of his war-worn body into the little chamber on the door of which had been carved the words, "The Way to Peace." Never before has a president of America been entombed with so little ceremony, and never before has one had a larger host of sympathetic mourners; for all the civilized world took sympathetic part in the last, impressive rites.

Woodrow Wilson was born at Staunton, Va., Dec. 28, 1856 and was, therefore, only 67 years old at his death. After a most thorough education and honors conferred upon him by the foremost institutes of learning in the country, he appeared in the political arena in Sept. 1910, when he was nominated, by his party, for the governorship of New Jersey. He was elected in November that year and served until March 1, 1913, when he resigned, to go to Washington as President of the United States. As such it became his duty to take a leading part in the most sanguinary, the most destructive international conflict the world ever passed through. But it is evident, from subsequent

events that he did so, fully convinced that the immense resources of America in manpower and in wealth, when brought to bear upon the European situation, as existing in 1914 and the years following, would result in the overthrow of the rule of militarism and the establishment of Millennial peace throughout the world.

In this he was doomed to disappointment, first at Versailles, during the debates and bickerings concerning peace terms and "securities," and then at home during the political conflict that developed. During this conflict for peace, the strain became so great that he finally broke down. On Sept. 3, 1919, he began his famous ten-thousand mile trip through the country, to speak on the League of Nations. On the 23rd of the same month he delivered his powerful address in our Tabernacle. Two days later he was stricken with paralysis on the train and taken to Washington. He never fully recovered. He gave his life for the ideal he had conceived of a universal brotherhood of man, to take the place of savage warfare.

Without attempting any eulogy, which is best left to History to write, I may be permitted to refer to the following appreciations of Mr. Wilson. President Anthony W. Ivins, in an address before the Rotary Club, Feb. 5 said, as quoted:

"If a single heart in America today is untouched by the former president's death, it is because that heart is alien to the institutions of America.

"To me Woodrow Wilson was an embodiment of the principles on which our nation has been built. I admire him for his scholarship, for his patriotism and for his integrity. Woodrow Wilson was called to lead this nation through the greatest crisis known to history. He

discharged that trust with honor, fidelity and courage."

The other quotation is from the London Sunday Express:

"Mr. Wilson on his deathbed dwarfs his betrayers on both sides of the Atlantic. He is more than a politician; he is a seer. His blessing of peace will be the homage of history. He failed as Jesus failed. The failure of Jesus in Palestine gave the world Christianity; the failure of Wilson at Versailles will give the world the peace of brotherhood."

As Americans, we celebrate with grateful hearts the birthdays of Washington and Lincoln. The time may yet come, when Wilson's name will be inscribed side by side with these two, and his natal day be commemorated, not only in America, but throughout the world, as that of one of the great benefactors of the human race.

NIKOLAI LENINE

Of an entirely different type of character was Nikolai Lenine, prime minister, or rather dictator of Soviet Russia, who passed away at his country residence, near Moscow, Jan. 21, after a lingering illness. His real name was Valdimir Ilyitch Ulinoff, but he wrote books under the pen name by which he became known. Born of a family with Tartar blood in its veins, he dedicated his life in early youth to revolution after having witnessed the killing of an older brother on a charge of plotting against the Czar. To the cause of vengeance he devoted his tremendous energy, his learning, his intimate familiarity with the worst side of human nature, and especially his great literary and forensic abilities. As a prisoner in Siberia, a fugitive from justice and an exile, and later as a leader of men, he had only one object in view. People say he succeeded, because, Samson-like, he broke the pillars and brought down the Russian government with a crash that threw Europe into a panic. But it

is too early to speak of his success. Lenine lived and died without God. He did what he could to make Russia, too, forget God. No human life, no nation, can make a success without God. There are those who tell us of Lenine's virtues and goodness of heart, and he was, of course, not without good traits. No human being is. But when we remember the blood that has flowed during his regime, the sickness and hunger his experiments have conjured up for the destruction of untold millions, we can only assent to the verdict of the New York *Evening Post*, that he "will be remembered as Attila, Alaric, and Tamerlane are remembered."

A LABOR GOVERNMENT

On Jan. 21 the Baldwin government of Great Britain came to a sudden end, and the following day Mr. James Ramsay MacDonald, one of the leaders of the Labor Party, was selected to take the place of the Prime Minister. He is the first government head of Great Britain chosen from that party, and the change has been regarded as equal to revolution.

The first official act of the new minister was to give full recognition to Soviet Russia. Mr. MacDonald has also declared that he would champion the entrance of both Germany and Russia into the League of Nations. Some see in this attitude a political move with far-reaching possibilities. They think the Laborites by recognizing Russia will bring another radical government back into European discussions and gain a valuable ally against the French. Having got the Slav state into the league, they will seek a similar admission for Germany and expect the support of Russia for their pro-German and anti-French policies generally. Time alone, however, can show what the results will be of this new direction of British politics.

STUDENTS VOTE FOR PEACE

Recently, representatives of one thousand universities, colleges, and theological seminaries met in convention at Indianapolis. Among the business transacted was the adoption of a kind of anti-war article of faith.

Four propositions were presented to the assembled students. One was the old, worn-out slogan of militarism that "preparedness is the best preventive of war." That received only 300 votes of the 7,400 delegates present. Another declared in favor of absolute non-resistance. That had 500 votes. A statement urging education against militarism obtained 4,000 votes. The statement which was, finally, approved was as follows:

"We believe that war is un-Christian, and that the League of Nations is the best means of preventing it, but we would resort to war in case an unavoidable dispute had been referred to the League or World Court without successful settlement."

That was adopted by 6,000 votes.

This is an important sign of the times. It indicates the real sentiment in the country. And if it be said that the ideal embodied in that statement is but the dream of enthusiastic youth, let it not be forgotten that one of the lessons of history is this, that the dreams of youth today may easily become the policy of the nation tomorrow.

One of the memorable sayings recorded in the Talmud is this: "The disciples of the sages increase peace throughout the world," and this seems to be verified by the action taken by the students at Indianapolis. But the peace sentiment, as far as it exists, is due to the influence of the gospel in the world—the influence of the Church. In the Scriptures we read: "The Lord will give strength unto his people; the Lord will bless his people with peace." That means that where the people of God is, there is peace, and that the government of peace will prevail, for it is the very power with which God blesses his people.



First Organized Sunday School at Carlin, Nevada, California Mission
E. L. Howard, Branch President.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Allegretto. 8 ft. stops.

TRACY Y. CANNON.



Note: Instructions on playing this music are given in the Choristers and Organists' Department

SACRAMENT GEM FOR MAY, 1924

"I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee!"

Postlude

8 ft. and 4 ft. stops.

off 4 ft.



CONCERT RECITATION FOR MAY, 1924

(Heb. 13th Chapter, 17th Verse)

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

Uniform Fast Day Lesson for May, 1924

"Why do I believe that I should honor and obey our Church Leaders?"

We believe that the Church to which we belong, is, as its name implies, indeed the Church of our Savior. We believe that it was organized by direct revelation. We believe that the leaders in the Church have always been selected by revelation and by the direction of the Spirit of the Lord.

Have the class recite the Fifth Article of Faith.

Our Father said that He gave His power to the Prophet Joseph Smith. (Doc. and Cov. 81:1, 2.)

He says also that we shall not command him who stands at the head of the Church. (Doc. and Cov. 26:6, 7.)

The Lord tells us that the "Twelve" have His authority to administer in the various ordinances, and also to appoint and ordain others to various offices. (Doc. and Cov. 20:38-40, 107:58.)

The men who have been called to the various offices are so called by those who have the right to do it. Believing as we do, that they are properly called by the authority of our Father, we must obey and honor them to show the Lord that we really believe in His Word.

In play, or work, no organization can succeed, unless the leader, no matter what his title is, has the support of the other members. No matter how hard he tries, if he gets criticism instead of help, his organization will fail.

As long as any man or woman is at the head of the organization to which we belong, we should, for our own good, give them our whole hearted support.

To obey one of the least of those called by proper authority is as vital as obedience to a direct call from the Father. The Lord says that to obey is better than sacrifice. (I Samuel 15:22.) He says also that the blessings of His Gospel come through obedience. (Third Article of Faith; Heb. 5:9; II Nephi 9:21; Doc. and Cov. 130:20, 21; 88:36-45.)

The Lord has promised long life to those who obey their parents. (Exodus 20:12.)

We can honor the Lord, by honoring those who have been called as our Church leaders, we can honor them by obeying and doing the things we are called upon to do. We also honor ourselves by obeying, because by obedience we bring joy, satisfaction and salvation to ourselves.

Selection of Primary and Kindergarten Teachers

It is the desire of the General Board that the head teachers in the Primary and Kindergarten Departments of the Sunday Schools be consulted in the matter of selecting teachers for classes in these departments. We believe the advice of the head teachers would be helpful to Bishops and Ward Superintendents when making selection of teachers for the before-mentioned departments.



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR MAY

For Sunday Schools in which there are only three departments. All other schools should follow the outlines provided for each department, as published in the Juvenile Instructor.

Theological Department

Text: "Restoration of the Gospel," by O. J. P. Widtsoe. See Advanced Theological lessons, this issue, for outlines.

Intermediate Department

Text: "What Jesus Taught," by O. J. P. Widtsoe. See Second Intermediate Department, this issue, for outlines.

Primary Department

Text: "Bible and Church History Stories." See Primary Department, this issue, for outlines.



Albert Hamer Reiser, General Secretary

USEFUL FORMS

Secretaries should be ever watchful for systems and methods of doing secretarial work which will increase the efficiency of the secretary's department. Securing maximum results with the most economical expenditure of time and effort possible is efficiency. The worker who is able so to systematize and master his work as to enable him to produce the results desired at a saving of time and energy deserves to be called efficient.

Sunday School forms—the quarterly summaries, abstracts of minutes, cradle, missionary and class rolls, reports, teachers monthly reports, reports of visits and superintendents memorandum forms, together with others—have been devised to aid secretaries in systematizing and mastering their work with the end in view of enabling secretaries to render a high degree of service in truly economical fashion.

The abstract of minutes form, the various Sunday School rolls, monthly reports, reports of visits and the other well known, standard forms are used quite generally to good advantage. Even these, however, might be more advantageously used. If they are used as they are intended to be used, and used diligently, a condition of definiteness, order and dispatch would be produced which would be helpful in carrying forward Sunday School work.

Four valuable Sunday School forms not now used to great advantage are quarterly summaries, teachers' monthly reports, superintendents' memorandum, and reports of visits.

Quarterly summary forms are printed in the Sunday School minute book at intervals marking three months of activity. Secretaries who will summarize Sunday School statistics quarterly, using these forms will find that they have a mastery of Sunday School conditions which will prove of great value to them and their associates and at the same time they will find that a good portion of the labor of compiling the annual report is saved.

The teachers' monthly report is a form which secretaries should have available for the use of the teachers at all times. One of these forms should be in every roll book every Sunday in order that the

teacher may make reports to the Superintendent with regard to matters affecting her class. The matters reported on this form are considered by the superintendency in council meetings and by the officers and teachers in monthly report and business meeting. Having department reports of condition presented in this systematic manner contributes definiteness and dispatch to the conduct of the monthly report and business meeting with the consequent saving of time for all concerned, assuring at the same time the getting of the desired results quickly.

The superintendents' memorandum has been devised to assist superintendents in making arrangements for conducting the Sunday School as much in advance of the session as possible, in order to do away with the necessity of whispered conferences between members of the superintendency about arrangements during the time the Sunday School is in session. These forms aid superintendencies greatly in conducting Sunday Schools with dignity, order and dispatch. They save a great deal of time and effort, and assure smoothness and good results.

The report of visits forms are bound in a tablet containing fifty such reports. The comments of visiting stake board members are entered on this form. In some stakes each party of visiting stake board members has such a book in which the party's report is written. This report is submitted at the following stake board meeting and the comments and recommendations of the Board are thereafter sent to the superintendent of the school. In other stakes a copy of the report of the visiting stake board members is left with the school at the close of the session. Like the other forms this one is a good time saver and gets results easily and quickly.

The diligent use of all Sunday School forms is urgently recommended. The fear of becoming form-bound should have no place in the lives of secretaries who are determined to be masters of system and not system's slaves.

All of these forms may be purchased from the Deseret Book Company, Salt Lake City, Utah, at a small cost.

It is impossible that an ill-natured man can have a public spirit; for how should he love ten thousand men, who never loved one?

Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Song for Fast Day, May 4, 1924

Deseret Sunday School Songs, No. 102,
"We Thank Thee, O God, for a
Prophet."

Chorister: We suggest that in addition to using this song, you arrange to have somebody sing as a solo, the song, "Lead Kindly Light."

Read the Uniform Fast Day Lesson. You can help to put over the thought of this lesson by the selection of the right songs.

Make the Sacrament Gem Music Impressive

By Tracy Y. Cannon

What are you doing to make the Sacrament Gem an impressive and sacred part of the Sunday School services? Are you one of those organists who are content to play the music without any preliminary study, with the consequent result that the music sounds disjointed, uninteresting and dull? Or do you take a pride in your playing and feel that it is within your power to greatly increase, through the beauty of your playing, a spirit of reverence in the hearts of the children for that most sacred ordinance, the Sacrament?

Truly, your responsibility here is great. The way you play generates either a spirit of irreverence (if you chop up the music enough!) a spirit of indifference (if your playing is correct but lukewarm), or a spirit of sacred devotion and peace by an impressive rendition full of religious fervor and true insight into the interpretation of the music.

The spiritual beauties of music are not had for the mere asking. They must be dug out, and how are you going to dig them out?

First, the technical difficulties must be mastered. What are the technical difficulties met with in the Sacrament gem music? Generally speaking, the most usual problem is to play legato. This means that a special fingering must be devised which will enable the organist to perfectly join the notes together. Fingering is the track on which the musical car runs. If the car jumps the track, the music bounces over the ties. Holding notes their exact values and a rigid observance of all rests is essential to a smooth performance. Accenting certain

notes, proper grading of crescendi and diminuendi, dividing the music into phases or musical sentences, are all technical problems to be mastered. And they must all be so thoroughly mastered that the performer may give way to his instinctive, finer musical feelings, and transmit them without hindrance to his auditors.

One need have little fear concerning the interpretation of the Sacrament gem if all the technical details have been mastered. The organist will then instinctively select those stops most suited to the spirit of the music. Through meditating on the music he will become impregnated with its spiritual meaning; and then if he has music in his soul it will surely find true expression.

You must, therefore, first of all master all obstacles that prevent a free expression of your musical feeling; and then generate within yourself, **through meditation**, the inner spirit of the composition you would render. Is it worth while? Let the joy and exaltation of spirit that comes with a true rendition of the gem music be the answer.

Classification and Brief Discussion of the Unchanged Voice

By P. Melvin Peterson

There should be a definite understanding in the minds of choristers regarding the classification of all voices, particularly the unchanged voices. The changed voices usually find the part to which they are suited more easily.

Boys and girls of the Kindergarten, Primary and First Intermediate, First and Second years, should sing the soprano part.

Boys of eleven years and above should sing the alto or alto-tenor part until their voices change. There may be a few boys during this period who can sing the soprano part naturally.

To be more specific in regard to the boys' voices it might be said that whenever a boy finds it difficult to produce the high tones he should be placed among the altos, and become a useful member of that part. The boy's voice, so used, might be called the alto-tenor (or tenor), since the part sung is practically a tenor and in a tenor range. In fact, the tenor part of any chorus may be sung by these boys, if the tones do not exceed the g

below the staff, or the g in the fourth space of the bass staff.

In all voices, whether of men, women, or children, basses, tenors, contraltos or sopranos, there is an octave of tones from g fourth space of bass staff to g, the second line of soprano staff, which are common to all, being identical in pitch. It is within this range that the alto-tenor should be employed. It is a range common both to unchanged and changed voices. Whether the voice is changed or not, the boy may sing tones that cannot injure either changed or unchanged voices. Before the change of his voice he is preparing for it, and when it arrives he comes gradually into the permanent quality of his adult voice. If this is baritone or bass the range will gradually descend, losing a few upper tones. If his voice becomes tenor the range will be unchanged. In either case the tones from g to e or f should remain permanent.

There are many girls and women who try to sing the soprano part whose voices are naturally adapted to the alto part. How can this be determined? Girls and women who have heavy, deep full voices should be assigned generally to the alto part, while those having rather light voices, and who can sing the highest tones in our songs without straining should be assigned to the soprano part.

Musically, the powers of the child are limited only by the ability of the conductor to suggest, to direct, and to inspire.

In early years, especially, the voice must be used carefully, permitted to sing only lightly. More power will come gradually and with practice. Children, as well as adults should always sing easily, without forcing.

Facial expression should be pleasant. Stiff, uncomfortable, and awkward attitudes should be avoided. Good singing demands proper relaxation, especially of the throat and lower jaw. Any rigidity is a hindrance. These hindrances may be observed in the group: bodies stiffly held, chins thrust forward, frowning, and by the prominence of neck muscles.

The combined tone of all voices should so blend that individual peculiarities do not stand out. Under ordinary conditions the tone is composed of good or poor, or both, but poor group-tone is the result of poor individual voices.

The heavy, harsh, forced tones of the boys or girls do not blend well and possess no merit. This objectionable quality of voice is incapable of expressing fine and beautiful thoughts and emotions, and is responsible for numerous faults. Among these are singing out of tune, poor interpretation, limited range. It is fatiguing, and eventually ruins the voice.

Good tone is never hard or forced. Instead, it is resonant, mellow, lightly poised and well sustained.

Good tone is the result of good posture, proper relaxation, proper attack, legato, distinct pronunciation of vowels, articulation of consonants and proper phrasing.

Speaking and singing are similar in many respects, and it is difficult to draw the line between them. Speaking is characterized by short unrelated sounds of variable pitch; singing, by related sounds.

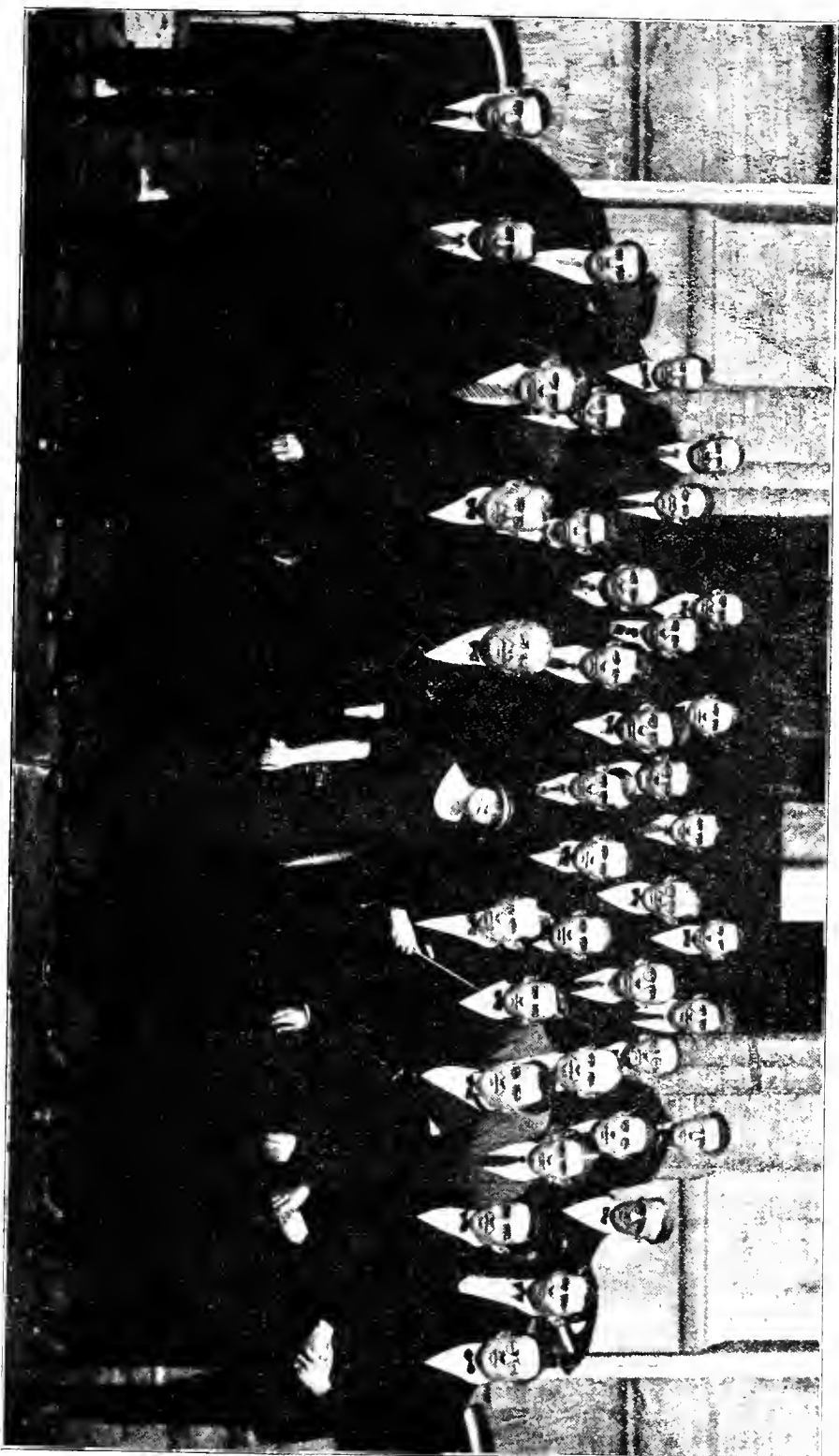
Choristers should know the voices of the school, and look upon them as instruments given of God, which may be developed into organs of beauty, or ruined so that they are capable of producing only tones of ugliness.

The Manavu Male Chorus

That young fellows can sing, will sing, and enjoy to sing is proved by the Male Chorus of the Manavu Ward Sunday School of Utah Stake. This group of forty fine spirited "young" men, ranging in ages from fifteen to fifty-five years, was organized about four months ago to provide special music for the Ward Sunday School conference. After conference, however, upon a vote of the members, a permanent organization was effected. Since then several programs have been

given in neighboring wards and the caroling of this chorus on Christmas Eve was especially praiseworthy. The highly successful four-part singing of the Manavu Sunday School is attributed largely to this organization of the bass and tenor voices.

The officers are: Byron D. Jones, Leader; Ione Huish Heaton, pianist; A. Rex Johnson, Secretary and Treasurer; Harold W. Bentley, Manager.



MALE CHORUS OF THE MANAVV WARD SUNDAY SCHOOL, UTAH STAKE

PARENTS' DEPARTMENT

Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders? (See Superintendents' Department for suggestions.)

Second Sunday, May 11, 1924

(The following outline may be used in schools providing no general "Mothers' Day" exercises.)

Subject: "Our Mother."

"God could not be everywhere, so He made mothers."

The greatest blessing God could bestow upon Sarah was to be the mother of nations. (Gen. 17:16.) The Psalmist exclaims: "He maketh the barren woman to keep house, and to be a joyful mother of children, Praise ye the Lord."

The women of the Bible, as well as the women of other literature, shed luster upon the sacred name of mother. As a high compliment to Jerusalem the term "Mother" is applied to this great city. (Gal. 4:26.) One of the finest examples of the devotion of motherhood is to be found in the fidelity of Rizpah in guarding by night and by day the dead bodies of her sons. (2 Sam. 21:8-11.) Last at the Cross and first at the tomb, she has ever been worthy of the praises of men. The poet Coleridge exclaims: "A mother is a mother still, the holiest thing alive." Some of the beautiful sentiments of literature are contained in such poems as "Rock me to Sleep," by Elizabeth Akers Allen; "The Mother of Washington," by Mrs. Sigourney; "The Dead Mother," by Robert Buchanan; "The Old Arm Chair," by Eliza Cook; "Tired Mothers," by Ray Riley Smith; "Are the Children at Home," by Margaret E. Sangster; "Our Mother," by Edwin D. T. Whitney; "Mother Knows," selected, 52 Juv. Ins'r. 540; "O, Little Mother of Mine," by Walter H. Brown; and "Only One Mother," 51 Juv. Ins'r. 312. The many virtues of mothers are chronicled in these and many other poems and gems of literature.

Tennyson says in his "Princess," "The bearing and training of a child is mothers' wisdom." Two hundred teachers were asked, "Who is the greatest woman

in all history?" The answer that received first prize was: "The wife of the farmer of moderate means who does her own cooking, washing, ironing, sewing, bringing up a family of boys and girls to be useful members of society, and finds time for intellectual development."

For some fine collections of Mothers' Day sentiments see the following volumes and pages of the Juvenile Instructor: 54:236-8; 56:234-6.

Questions

1. In what sense may mothers be called sculptors of the race and what should be some of the qualifications of such a sculptor?

2. She has been called the "savior of men;" in what sense is such a term applicable?

3. Tell the story told by John Cuthers, republished 51 Juv. Ins'r. 566.

4. Is Washington Irving's eulogy of mother an exaggeration?

Third Sunday, May 18, 1924

Temples in Earlier Dispensations

Lesson 9. From Abraham to Solomon

For the third time in the history of the world (about 1934 B. C.), over 400 years after the Deluge and in the days of Abraham, the keys of the Gospel were confined virtually to one family (Book of Abraham 1:5-7, 17). This was in Ur, in Chaldea (Gen. 11:28, 31; B. of Abr. 2:1). Idolatrous priests had sought to offer Abraham up as a sacrifice, as they had done others (B. of Abr. 1:7, 11, 12, 15), upon one of their altars, but an angel of the Lord rescued him, and he was directed to leave Chaldea (B. of Abr. 2:3, 4, 14). He was then 62 years of age.

Journeying toward Canaan, he built an altar at Jershon (B. of Abr. 2:17), later called Laish, and Dan, at the northern extremity of Palestine. From there his company went to Sechem (B. of Abr. 2:18; Gen. 12:6, 7), later Shechem, the modern Nablus, once capital of the northern kingdom of Israel. His third altar in Palestine was at a mountain east of Bethel (B. of Abr. 2:20; Gen. 12:8; 13:3, 4).

On his way to Egypt, Abraham re-

ceived notable promises and saw glorious visions (Gen. 12:1-8; B. of Abr. chapters 2 to 5). Returning, he built an altar at Hebron (Gen. 13:18), and then on Mount Moriah (Gen. 22:9), the scene with Isaac, and the site of Solomon's temple. When Abraham was commanded to offer his son Isaac (Gen. 22:2), he had known of idolatrous human sacrifices, but there learned that these were not required of men, but that God would provide (Gen. 22:14). All of these altars were places for sacred ceremonies. Abraham possessed the records kept by the ancient patriarchs (B. of Abr. 1:28, 31; Moses 6:5), also the Urin and Thummim (B. of Abr. 3:1).

At the place where Abraham built his second altar (Shalem or Sechem), Jacob built an altar (Gen. 33:20), then went to Bethel, where Abraham had built his third altar in Palestine, and there also builded one (Gen. 35:1, 3, 7). At Bethel, Jacob also set up a stone for a pillar (Gen. 28:18; 35:14), typifying "God's house." This is the first time in the Bible where the Hebrew word "bayith," translated into the English as "house" and "temple," is used.

The sacrifices made by Abraham are distinct from those designated under the Mosaic or Levitical law, both as to symbol and significance (Hist. of Church, Vol. 4, p. 212; Joseph Smith's Teachings, p. 121). Moses built altars of different materials (Exo. 20:24, 25; 24:4; Dent. 27:5, 6). Later, he built a tabernacle, or tent, for the sacred ceremonies (Exo. chapters 25-27, 36-40). This is the first enclosed structure since the Deluge described in the Old Testament, and was moved from place to place, being last referred to as at Gibeon. David built a tabernacle at Jerusalem for the Ark of the Covenant (2 Sam. 6:17).

Sacred ceremonies also were observed on hill or mountain tops, called "high places" (1 Kings 3:2-4), because there was no temple (Doc. and Cov. 124:30). Idolatrous worshipers also had altars and ceremonies in high places (2 Kings 23:15). These places of worship became

known as the "mountain of God" (Exo. 3:1; Isa. 2:3; Ezekiel 28:16), or the "mountain of Baal," etc., according to the worship; and Mount Moriah, where Solomon's temple was built, is referred to as the "mountain of the Lord's house" (Isa. 2:2; 2 Nephi 12:2). Aaron's idolatrous altar (Exo. 32:5) indicates how readily the people resorted to the practices of worship followed by the Egyptians and adjoining nations.

Thus it is seen how true religion and false religions were carried in parallel lines through the ages.

David, although he was king of Israel, was not permitted to build a temple, and it was left to his son, Solomon (1 Chron. 22:1-8; 28:1-6). David never obtained the spirit and power of Elijah and the fulness of the Priesthood (Hist. of Church Vol. 6, p. 253; Joseph Smith's Teachings, p. 33).

Fourth Sunday, May 25, 1924

Subject: "Life Lessons During the Wayward Age."

Read: "The Adolescent Boy and Girl," by Dr. Tyler, Parent and Child, Vol. 3, pp. 162-182.

1. Show, by citing examples from history, that youth is a period of strong religious tendencies. What can be done to keep the "dreams of youth" on high ideals?

2. What stories? What lessons?—to boys and girls at this time? What books appeal most impressively to boys and girls at this time?

3. Recalling the things that left deepest impression on you for good or ill during the period of "the teens," what advice would you give as to cultivating in a child right feelings for religion?

4. Wherein do we as religious teachers most fail to get the boy or girl?

5. In what way should the Bible be taught during this age?

6. What individual work with boys and girls can and should be done by parents and teachers to guide the children past the dangerous places?

Good Morning

Bertha A. Kleinman

Good morning to each little playmate,
Good morning, good morning to you.
The sunbeams are dancing a welcome,
The flowers nod, "How-do-you-do."

The world is so full of good morning,
She reaches for each little hand.
And whispers "Good morning, dear children,
Come into my Happy-day land."



Robert L. Judd, Chairman; Albert E. Bowen

Second Year—Great Biblical Characters

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church Leaders? (See Superintendents' Department for suggestions.)

Third Sunday, May 18, 1924

Lesson 13. Joseph as a Ruler in Egypt

References: Genesis, Chap. 5:41-50; Lord's "Beacon Lights of History," Vol. II.

- I. Joseph made ruler second only to the king, or as Lord says: "Prime Minister."
 1. Time, 1700 B. C.
 2. His success manifest at once.
 3. He marries the daughter of the high priest of On.
- II. As ruler in preparing for the famine he visited all the people advising with them.
 1. They did not follow his advice.
 2. He stored all the surplus.
- III. When famine came he—
 1. Sold food to people for money. When their money was gone he—
 2. Sold food for their flocks and when their flocks were gone he—
 3. Sold food for land so that—
 4. He held for the king all money, flocks and lands.
 5. He rented the flocks and land back to the people at a reasonable rental and so had support of all the people.

Does statesmanship tend to divert one from religious life? Give example.

Lesson 14. Joseph as Brother, Son and Father

References: Genesis, Chaps. 42-50; Lord's "Beacon Lights of History," Vol. II.

- I. The famine brings Joseph's brothers to Egypt.

2. They come to him for food.
2. The temptation to punish by way of revenge for their treatment of him a great one.
3. Joseph overcomes it, and as a servant of God arises above his prime ministership.
- II. He receives his father.

His kindness to him and his evidence of respect for him.
2. He takes Jacob's body back to the promised land for burial.
- III. His sons Ephraim and Manasseh.

In spite of environment and a pagan mother, he rears them in a knowledge of and faith in God.

Is marriage outside one's own religious belief to be encouraged? Give reasons.

Advanced Theological

THE RESTORATION

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church Leaders? (See Superintendents' Department for suggestions.)

Third Sunday, May 18, 1924

Lesson 13. The Plan of Government

The Church is a growing, developing body, and its organization provides for the meeting of its growing needs.

References: "The Restoration," Ch. 11.

- I. The growth of organization.
 1. The first teachers and leaders.
 2. The organization of the First Presidency.
 3. The Patriarchal Office.
 4. The organization of the Twelve.
 - (a) How and from whom chosen?
 - (b) Earlier provision for such quorum.
 5. The Seventy.
 6. Bishops of the Church.
 7. Other quorums of Priesthood.

How they are composed.
- II. Governmental divisions and their officers Stakes, Wards, Missions, Branches.

III. Auxiliary organizations and their functions.

Third Sunday, May 25, 1924

Lesson 14. Spiritual Gifts

The gifts of the spirit are the fruit of faith, and are given for the comfort and blessing of the people.

Reference: "The Restoration," Ch. 12.

I. Manifestations of spiritual power.

1. Healing.
2. Speaking in tongues.
3. Prophecy.

II. These are restored gifts, accompanying the restored Priesthood.

O. J. P. Widtsoe's "The Restoration" (\$1.00) and the following tracts form the basis of the course of study for the Advanced Theological classes for the year 1924: "Why Mormonism" (3 tracts—5c); "Mormonism, Its Origin and History" (15c); "Pres. Ivins' October Conference Address—1923" (5c). Order these altogether or singly from the Deseret Book Company, Salt Lake City, Utah.

I have never known a man, who habitually and on principle absented himself from the public worship of God, who did not sooner or later bring sorrow upon himself or his family.—Bellows.



LANDSEBERGER SUNDAY SCHOOL, GERMANY
Missionaries, Gustav Weller, Wayne Kartchner and Otto Andra.

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders? (See Superintendents' Department for suggestions.)

First Sunday, May 4, 1924

Note: Endeavor to have some member of the class conduct the lesson, and try to have all members participate in the exercise.

Second Sunday, May 11, 1924

Mother's Day. (See special program in Superintendents' Department, Juvenile Instructor for April.)

Third Sunday, May 18, 1924

Lesson 13. Benjamin, the Democrat King

Objective: To teach that a leader who is one with his subjects wields a mighty influence over his people.

General References: Book of Mormon, Mosiah, Chaps. 1-6. Omni: Verses 23 and 25; Mormon, verse 10. See index under Benjamin (New edition). Story of Book of Mormon, Chap. 10. Dictionary of the Book of Mormon, page 82.

Problems and Illustrations: In the development and application of the subject discuss with the class: A ruler who truly loves his subjects and serves them, is in turn loved and served by them. A teacher or leader can teach more loudly and effectively by example than by any other method.

Topics:

- I. Benjamin, son of Mosiah I.
Succeeded his father as King of Zarahemla.
- II. His reign.
 1. Economical.
 2. Righteous.
 3. Democratic.
 4. Fair and just.
 - (a) Sustained himself by his own labor.

- (b) Insisted that others do the same.

III. Received plates.

1. Two sets.
 - (a) Record of Kings.
 - (b) Record of Prophets.
2. Taught his subjects the Gospel.

IV. Led his people to victory.

1. Fought in personal encounter.
2. Used sword of Laban.
3. Drove out invading Lamanites.

V. Preached mighty sermon.

1. Have read in class verses 5 to 11 of 3d Chap. of Mosiah.

VI. Consecrated his son Mosiah to succeed him.

Note: Point out to the class that it was during Benjamin's reign that Zeniff went to seek and repossess the land Lehi-Nephi, and during this time also the wicked King Noah succeeded Zeniff as the ruler over that Land.

Fourth Sunday, May 25, 1924

Lesson 14. Mosiah, the Ideal Ruler

Objective: To teach that a righteous leadership makes for a righteous following.

General References: Dictionary of the Book of Mormon, page 249, under Mosiah 11; Story of the Book of Mormon, Chaps. 15-18. Book of Mormon—The Book of Mosiah.

Problems and Illustrations: In the development and application of the subject, discuss with the class, the Lord will make powerful that man who tries to serve him in righteousness. Wisdom is given to him who seeks to guide by the aid of the Spirit of the Lord.

Topics:

- I. Mosiah consecrated King of Zarahemla by Benjamin.
 1. Last King of Nephites.
 2. Ascends throne during era of peace and righteousness.
- II. Reigns with love.
 1. Follows father's example.
 2. Loved and honored by subjects.
- III. Is joined by Limhi.
 1. Limhi, King over descendants of Zeniff.
 2. Experiences of Limhi recounted.

3. Experiences of Alma, who sought them, recounted.
 4. Both peoples united under Mosiah.
- IV. Young people persecute Church.
1. Sons of Mosiah and Alma lead dissension.
 2. Are converted.
 3. Become preachers.
- V. Mosiah urges representative government.
1. Compiled laws.
 2. Caused election of Judges.
 3. Appointed Alma, High Priest.

Note: Mosiah was not only a good king, but also a prophet and a seer. He translated the Jaredite records and kept them for the benefit of the people. These plates and records he gave to Alma, the younger, when Alma was ordained High Priest, by his father and made Chief Judge by Mosiah.

Fourth Year—What Jesus Taught

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders? (See Superintendents' Department for suggestions.)

Second Sunday, May 11, 1924

Mothers' Day

Third Sunday, May 18, 1924

Lesson 13. "The Power of Faith"

Objective: To teach that through the power of faith we may overcome obstacles and receive great spiritual blessings.

General Reference: Text book.

Problems and Illustrations: In the development and application of this lesson develop the incidents in the life of Christ showing the power of faith and in this

dispensation in the restoration of the Gospel, and how Faith may be cultivated in our own lives and become a power for good.

Memory Verse:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matt. 21:22.)

Topics:

- I. Faith a principle of power.
 1. The incident of the Fig Tree.
 2. The sick healed.
 - II. Faith necessary in the establishment of the Church.
 - III. Faith a power in our own lives.
- Draw from the pupils, experiences in the lives of the Pioneers and in their own lives showing the power of faith.

Lesson 14. "The Handmaid of Faith"

Objective: To teach that faith and works are necessary to the accomplishment of material blessings and to gain salvation.

General Reference: Text book.

Problems and Illustrations:

In the development and application of this lesson discuss with the pupils the significance of the parable of the wise and the foolish man, emphasizing the objective of the lesson. Point out how activities in the Church bring spiritual development.

Memory Verse:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

Topics:

- I. The element of success in the accomplishment of material things.
- II. Faith and works necessary to the accomplishment of spiritual blessing.

To be saved.
- III. The great possibilities to those who seek the Lord in Faith and works.

Greater works promised.

Hope

"They bid me hope, and in that charming word
Have peace and transport to my soul restored."

—Lord Lyttleton.

FIRST INTERMEDIATE DEPARTMENT

*George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees
and Eugene Hilton.*

Second Year—Stories from the Bible

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders. (See Superintendent's Department, this issue, for suggestions.)

Second Sunday, May 11, 1924

Mother's Day

Third Sunday, May 18, 1924

Lesson 13. The Sons of Jacob

Objective: To teach that those who are favored of the Lord are sometimes required to pass through much tribulation.

- I. Those born in the land of his Uncle Laban (at Padanaram) Gen. 35:23-26.
 1. Sons of Leah.
 2. Sons of Bilhah.
 3. Sons of Zilpah.
 4. First son of Rachel.
 5. Twelfth son born. (Gen. 35:16-20.)
- II. Joseph the Son of Jacob. (Gen. 37.)
 1. His Father's feeling toward him.
 - a. Reason for this feeling.
 - b. Token of his love.
 2. Effect upon the other sons.
 - a. Their feeling toward Joseph.
 - b. Their manner of speech toward him.
 3. Joseph's dreams.
 - a. First related to his brothers.
 - (1) Its effect on them.
 - b. Told to his father and brothers.
 - (1) Effect of its telling.
 - (a) Upon his brothers.
 - (b) Upon his father.
 4. Joseph's errand to his brothers.
 - a. Instructions from Jacob.
 - b. The attitude of the brothers when Joseph comes in sight.

- (1) Reuben's suggestion.
- (2) Reuben's intention.
5. Joseph sold to Ishmaelites.
 - a. By whom suggested.
 - Reasons urged for the sale.
 - b. Effect upon Reuben.
6. Report made to Jacob.
 - a. Its effect upon Jacob.
 - b. Efforts of family of Jacob to comfort him.
7. Joseph sold to Potiphar.
 - Who Potiphar was and his rank.

Note: In the account of the sale of Joseph those to whom his brethren sold him are in places referred to as "Ishmaelites;" and in other places (28 and 36 verses) as "Midianites." In either event they to whom he was sold were descendants of Abraham; Ishmael being his son by his wife Hagar; and Midian a son of his third wife Keturah.

Fourth Sunday, May 25, 1924

Lesson 14. Joseph in Egypt

Text: Genesis 39, 40 and 41.

Objective: To teach that wherever we are we should obey the laws of God and be guided by this principle: "He who seeth in secret shall reward you openly."

- I. Joseph sold to Potiphar.
 1. The Lord's attitude toward Joseph.
 - a. Effect on Joseph's fortunes.
 - b. Joseph's station in Potiphar's affairs.
 - c. Effect on Potiphar's affairs.
 2. Potiphar's wife.
 - a. Her wickedness.
 - b. Refusal of Joseph to sin.
 - c. Her lies about him.
 - (1) To the men at her home.
 - (2) To Potiphar her husband.
 - d. Joseph put into prison.
- II. Joseph in prison.
 1. The Lord's continued mercy to Joseph.
 - Its effect on keeper of the prison.
 2. Two of the King's servants in the prison.

- a. Chief butler.
- b. Chief baker.
- 3. Their Dreams.
 - a. Why the butler and baker were sad.
 - b. Joseph's explanation of interpretation of dreams.
 - c. His interpretation of the butler's dream.
His request of the butler.
 - d. His interpretation of the baker's dream.
 - e. The results.
- III. Pharaoh's dreams.
 - 1. First dream.
 - 2. Second dream.
 - 3. Magicians and wise men called to interpret.
 - a. Their failure.
 - b. The butler's story to Pharaoh.

Fourth Year—Ancient Apostles

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders? (See Superintendents' Department for suggestions.)

Second Sunday, May 11, 1924

Mother's Day

Third Sunday, May 18, 1924

Lesson 13. Persecuted but Undismayed

Text: "Ancient Apostles."

Objective: To teach that the Lord is with His Priesthood.

- I. Faith of the people.
 - 1. Sick come to be healed.
 - 2. Belief in Peter's power.
 - 3. Rejoicing of those who were healed.
- II. Envy of the priests.
 - 1. Church activities increase.
 - 2. Apostles cast into prison.
 - 3. Their miraculous release.
 - 4. Surprise of priests.

- III. Before the priests.
 - 1. Apostles brought in.
 - 2. Told to cease preaching.
 - 3. Peter's defiance.
 - 4. Gamaliel's statement.
 - 5. Apostles flogged.

Teachers: The healing of the sick, the miraculous delivery of the apostles from prison, and the great anxiety of the priests should be emphasized in today's lesson. Are these things happening today? Recall specific instances in our own church history. These happenings characterize the work of the Lord in all ages. What does the Lord say about those who are persecuted for His name's sake? Let the class repeat and memorize it.

Fourth Sunday, May 25, 1924

Lesson 14. A Special Visit to Samaria

Text: "Ancient Apostles."

Objective: To teach that each office in the Priesthood has its own special duties and powers.

- I. Appointments in Priesthood.
 - 1. Seven men selected.
 - 2. Their duties prescribed.
- II. Philip in Samaria.
 - 1. Preaches the gospel.
 - 2. Has power to heal.
 - 3. Baptizes the believers.
- III. Peter and John in Samaria.
 - 1. They learn of Philip's ministry.
 - 2. They bestow Holy Ghost on those already baptized.
 - 3. Simon, the sorcerer, would purchase power of Priesthood.

Teachers: It is made very clear in this lesson that there are two priesthoods, each with its own powers. Why did not Philip lay hands upon them and confer the Holy Ghost? Why did the Apostles have to come? Teachers should prepare themselves before coming to class today on the offices in the Priesthood, from Deacon to High Priesthood. Tell the class what each does. What powers in the Priesthood do our missionaries possess? Drilling on this subject of Priesthood should make an effective, helpful lesson. What value to your class does the story of Simon the sorcerer possess? Make your boys feel that to have the Priesthood given to them is a greater gift than money.

I find my Lord Jesus cometh not in the precise way that I lay in wait for Him. He hath a manner of His own. Oh, how high are His ways above my ways!—Rutherford.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

WORK FOR MAY, 1924

First Sunday, May 4, 1924

Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders?

Song: "We Thank Thee, O God, for a Prophet."

Aim: We should honor and obey our Church leaders because Heavenly Father shows them what is right and they tell it to us.

Lesson: How many of you go to school? What songs have you learned there? What games? What kind of hand-work does your teacher have you do? How do you like a teacher who can teach you so many things? Why?

We all like those who can help us. We like big brother if he can show us how to make doll houses or toy wagons, or other things that interest us. We like him because he teaches us. What does mother teach us that makes us like her? What does father?

We have many great teachers in this world. In our Church we have some great teachers. Who are some? Our Sunday School teachers. Our bishop. And greatest of all the president of our Church, his counselors, and the apostles. Who is the president of our Church? Can you name his counselors? The apostles? Do you know why these are our greatest and best teachers? It is because they pray constantly to Heavenly Father to know what is best to do in this life and he hears and answers their prayers. Then they can tell us what is right for Heavenly Father is their teacher and He is the greatest Teacher of all.

Once President Snow went down to St. George to conference. The people were feeling very badly. Their cattle had died for want of rain. Their crops were dry and burning up. They were very poor. The people asked President Snow what they should do. This great president prayed to the Lord to let him know, so that he could tell them. The Lord did tell President Snow, who told them that if they would pay their tithes and offerings the Lord would cause it to rain and save their crops. The people were glad and did this. Even before they did their part Heavenly Father caused a great rain to fall.

How do you think the people felt? Weren't they glad to have President Snow tell them what to do? What will you do if our president tells you to do anything?

Lesson 29. Mary and Martha

Text: Luke 10:38-42; John 12-1-8; Mark 14:3-9; Matt. 26:6-13.

Reference: Bible and Church History Stories, page 122.

Second Sunday, May 11, 1924

(To be used in schools where no general "Mothers' Day" exercises are given.)

Lesson 30. Triumphal Entry

Text: Matthew 21:1; 11.

Reference: "Bible and Church History Stories," page 127.

Third Sunday, May 18, 1924

Lesson 31. The Last Supper

Text: Matt. 26:17-23; John 13:1-21.

Reference: "Bible and Church History Stories," page 131.

Fourth Sunday, May 25, 1924

Lesson 32. Jesus Suffering in the Garden, Betrayal and Arrest

Texts: Matt. 26:30-56; Mark 14:26-52; Luke 22:39-54; John 18:1-12.

Reference: "Bible and Church History Stories," page 137.

Preview of May Lessons

1. Contrast the character of Mary with that of Martha. Which do you consider superior? Why?

2. State some things that took place just after the "Triumphal Entry" that give you added testimony that Jesus is the Savior of the world.

3. Suggest another aim for lesson 30 in place of the one given. Which do you prefer: your aim or the one given? Why?

4. What is our view of the nature and purpose of the Sacrament of the "Lord's Supper." Show from scripture that our view is correct.

5. Write a list of the things that Jesus prayed for in the garden. How did He show his complete resignation to the will of God?

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR MAY

First Sunday, May 4, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should honor and obey our Church leaders?

Objective: To teach that all those who honor and obey the authorities of the Church are proving their love for their Heavenly Father.

General References: Romans 13:1-7; Deut. 17:8-9; 1 Peter 2:13. I Samuel 3. Superintendents' Department.

Questions and Problems: Hannah, keeping her promise to God, sends Samuel to the Temple to work for the Lord under the direction of Eli. Samuel is obedient to Eli; ready and willing to serve at a moment's notice. The Lord is highly pleased with Samuel. Samuel is called by the Lord. He is chosen as a leader. Samuel being obedient to the Lord's servants, the Lord knows that He can trust him to lead the people in righteousness.

When the Lord called Samuel why did he think Eli was calling? What did Eli tell Samuel to do? Why did the Lord think so much of Samuel? Why did Hannah teach Samuel before he went to the Temple to be obedient to the servants of God? What did the Lord tell Samuel, when He called him? Why did He want Samuel to be the leader of the people? Why does our Heavenly Father choose people to be His leaders? Why does He call those who obey the leaders in the Church rather than those who grumble and find fault?

Topics:

- I. Hannah keeps her promise.
 1. Instructs Samuel to obey God's servants.
 2. Samuel is taken to Temple.
 3. Samuel works under direction of Eli.
 4. His obedience to Eli.
- II. Because of obedience Samuel is chosen leader.
 1. Samuel hears the Lord call.
 2. He becomes leader of people.
- III. How we can be obedient to leaders of the Church.
 1. By doing what they tell us.
 2. By helping when they ask us.
 3. By speaking kindly about them.

4. By not listening to any unkind words concerning them.

Second Sunday, May 11, 1924

Lesson 50. "Mothers' Day"

(To be used in schools when no general "Mothers' Day" exercises are given.)

Objective: To teach that Mother's great love for her children should be acknowledged and appreciated.

General References: Ex. 20:12; "Sunday Morning in the Kindergarten," second year outline.

Questions and Problems: Helen was a baby girl, just learning to walk. (Show picture.) When she wanted to go fast, she crept on the floor. Her mother thought so much of her and took splendid care of her. One day her mother went on an errand and left Helen with her older sister May. May was busy. Someone had left the gate open. Flowers grew on the other side of the road, on the edge of a precipice. Little Helen toddled out to pick the flowers. She was almost at the edge when her mother came along. Poor Mother was frightened. She knew she could not reach the child in time. If she called it would frighten her. Then the baby would fall. The Mother knelt down in the street and prayed. A little voice told her to sing the song she had sung so often to the baby, "Rock-a-bye-baby." The baby ran to her Mother and was saved.

Topics:

- I. Mother's Love.
 1. Mother cares for Baby Helen.
 2. Baby Helen learns to walk.
 3. Mother goes to town.
 4. Sister May supposed to care for Helen.
 5. Someone leaves gate open.
 6. Mother returns, finds Helen at edge of precipice.
 7. Prays for help and child is saved.
- II. How to show appreciation for Mother's love.
 1. Speaking kindly.
 2. Helping with work and being obedient.
 3. Do things for ourselves, wash faces, hands, etc.
 4. Making gifts, giving Mother flowers, and pleasant surprises.

Third Sunday, May 18, 1924

Lesson 51. Father Lehi and His Family

Objective: To teach that the appreciation of love for parents brings the blessings of the Lord.

General References: 1 Nephi 2:3; 1-9; 5:1-11; 7:1-5; 16:8-29; 17:1-6; 18:4-25. "Sunday Morning in the Kindergarten," Second Year Outline.

Questions and Problems: Lehi and his wife Sariah. They had four sons whom they loved dearly. They live in nice home in city. Lehi loved Heavenly Father. When Heavenly Father called, Lehi took family out into the Wilderness. Sam and Nephi show love and respect to father and willing to do what he asked them. The sons are sent back for records. Great trouble in getting them. But Nephi is determined to do as his father asked. He prays for help and gets it. All through journey Nephi shows respect to father.

Why do you think the Lord was pleased with Nephi? Why did Nephi obey his father when the other boys didn't? How did Nephi show his love? Read poem, "Which Loved Best?"

Topics:

- I. Lehi and family in Jerusalem.
 1. Lehi's love for family.
 2. His care for them.
 3. Sam and Nephi love their father and show it.
- II. Lehi leaves Jerusalem.
 1. Four sons return for records.
 2. Nephi's obedience to father brings favor of God.
 3. Nephi willing to be guided by father's teachings.
- III. How we can show love for our fathers.

1. Speaking kindly.
2. By being obedient.
3. By helping.
4. Giving gifts and making pleasant surprises.

Fourth Sunday, May 27, 1924

Lesson 52. How Nephi Obtains Food for Family

Objective: To teach that God blesses those who strive earnestly to help others.

General References: 1 Nephi 16:14-32; "Sunday Morning in the Kindergarten," Second Year Outline.

Questions and Problems: Lehi and family in wilderness. Four boys go to seek food. Bows of three boys lose spring. Brothers remain with Nephi, his bow being good. They see an animal. Nephi raises bow to shoot. Bow breaks. The boy's sorrow. The families without food. Blame placed on Nephi. Early next morning Nephi makes new bow. Goes to his father and asks which way he should go. Nephi follows father's instructions and obtains food.

Why did Nephi ask his father which way to go to find food? How can we show our love for our fathers? Why should we go to our fathers for counsel?

Topics:

- I. Lehi and Family in Wilderness.
 1. The boys go to hunt.
 2. Bows lose spring, one breaks.
 3. Blame Nephi.
 4. Nephi makes new bow.
 5. Goes to father for advice.
- II. Our Fathers.
 1. How they can guide us.
 2. We should seek their advice.
 3. How to show them respect.

A Friend Worth While

Its easy enough to find plenty of friends
 When life's gliding smoothly along,
 But give me the one who's a friend in real need
 When every thing seems to go wrong.

When fortune's against us and clouds hide the sun,
 That's the time when we're needing the cheer.
 Oh give me the true friend who's ready to help
 At the hour when life's sad and drear.

It's easy enough just to smile with the gay,
 And join in the laughter and glee;
 But one who stands ready in sickness and trial
 Is the one who's the real friend to me.

Ida R. Alldredge.

RELIGION CLASSES

*Edited for the General Church Board of Education by Harrison R. Merrill,
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HELPFUL HINTS IN CHARACTER AND RELIGIOUS EDUCATION

By Dr. Hugh M. Woodward, of the
Brigham Young University.

The short articles on Character and Religious Education which will appear from month to month will attempt to discuss one or two specific points which will be of immediate interest to teachers in the Sunday Schools and Religion Class work. We all subscribe to the necessity of Character and Religious education, but most of us never stop to ask ourselves just what we mean by character; what specific attitudes or tendencies make up the character of which we are thinking; or of just what method should be employed to get the specific elements which we have failed to visualize.

In our attempt to develop character some give commands, some preach, some scold, some talk of abstract virtues as though they were definite gases which could be caught and transmitted. In fact, we do various things, most of which are directed toward no specific aim. We talk much of the desirability of a good character, but few have actually analyzed what we are really after. The common attitude on this problem is illustrated by the answer of a superintendent in Iowa to a question sent out by the Iowa committee. These three questions were asked: (1) Have you a moral end or objective in training for religion as definite as your intellectual objectives, which you seek to realize? (2) What is the objective? (3) What means do you employ to realize it?

A great many answers came to these questions all of which were negative except from one city and one county, and in these two places the plan was described as indefinite and unorganized. The superintendent mentioned above, said, "The joke is on me. Although I have said often that the whole aim in education is a moral aim, I have never stopped to tell myself what that aim is or how to reach it."

Character is the sum total of all the attitudes, habits, and desires of the individual. The word which describes it is "conduct"—emotional, mental, physical. It is to be found, in the dominant imagery, in mind patterns, in habits in the nervous system, and in the muscles, but

not in abstract virtues. Character is made of three specific types of educational product, (1) Knowledge product, which includes facts concerning society and one's environment, (2) Attitude product, which includes most desires, sentiments, and sympathies, and (3) Habit product.

While the sum total of character may be hard to measure, these attitudes and habits which make up character are very definite and specific. Both attitudes and habits are made of responses which take place over and over again. These attitudes and habits are the things with which we are primarily concerned;—the teacher, the subject matter, the organization and the occasion are important only as they serve as a stimulus to call forth on the part of the individual a response in the direction of the attitude which we desire.

If during the coming month our Religion Class teachers can answer these three questions we shall be ready for further discussion: (1) As a teacher of the Religion Class have I stopped to write down the specific attitudes and habits which my subject matter, together with my own personality, are capable of stimulating; (2) have I organized my subject matter and method in such a way that they will occasion a response in the direction of the attitudes and habits which I have selected to work on; (3) do I realize that one response is not sufficient but that a response of the individual must be repeated, in most cases, a number of times before it constitutes an attitude, much less a habit.

It is a safe rule in the beginning of the analysis of one's teaching process not to attempt work on too many attitudes and habits at once, but to pick out a few of the most important, which one's subject matter is well fitted to develop.

"Tell them I Am!" Jehovah said.

O'earhearing, Nature raised her head
The message to impart.

And sun and stars and wind and deep
And forest, field and mountain sweep
And bud and bloom and bird and beast
All, from the greatest to the least,

Mysterious, beyond the ken
Of puny, skeptic-minded men,
Replied—"O Lord, Thou Art!"

—Source Unknown.

LESSON XXII

Subject—The Resurrection

The story of the resurrection of Jesus as told in St. John, twentieth and twenty-first chapters, is one of the most beautiful stories of the Bible. Children of the upper grades might well be asked to read that story and retell it to the class.

The resurrection is one of the fundamental doctrines of Christianity. If there were no resurrection all teaching, in fact, all living would be vain. Jesus taught faith in the resurrection in two ways—by precept and by practice. Very early in His ministry He began to hint at a resurrection of the body. He said, "Destroy this temple, and in three days I will raise it up." By temple Jesus meant His body. He also said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

Jesus also taught the resurrection by actually rising from the tomb with His body. He was seen by Mary, by the Apostles, and by about five hundred other people, according to the Apostle Paul. In order to prove to His acquaintances that He had actually risen from the tomb, Jesus asked them to handle Him. He also partook of the cooked fish with His disciples.

Springtime is the resurrection time of the year. Flower roots that contain in them a germ of life spring up and send forth leaves and blossoms. Although the process is not exactly the same process as that of the resurrection, the likeness is striking.

Questions

1. Why is a belief in the resurrection of fundamental importance?
2. What proof have we that Jesus was actually resurrected?
3. Describe the meeting of Jesus with His disciples near the sea of Tiberias.
4. How did Jesus prove that He had actually been resurrected with the body He had before? (See John 20:19-20.)
5. Why do we celebrate Easter Sunday?

LESSON XXIII

Subject—Fast Offerings

The Latter-day Saints system of caring for the poor of the Church is one that has been talked about a great deal by those who understand its workings. In the Latter-day Saints Church, as in the Primitive Church of Jesus Christ, the poor and unfortunate are cared for. Car-

ing for the poor is but living the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them."

All Christian churches have some method of caring for the poor, although that used by our Church is probably the most unique of all.

Once every month each person in the Church is asked to do without one or two meals and to give the price of those meals into a ward fund called the Fast Offering fund. In that way, even the poorest people may contribute. If they deny themselves in order that others may eat they will be none the poorer. This fund is given to the Bishop, then should any one become unfortunate, the Bishop has a fund with which to help out a bit. Some wards have more funds than they need; others haven't enough of a fund to go around, consequently the surplus funds in the affluent wards are sent to the Presiding Bishop's office and then are sent to the wards in need.

Every boy and girl in the Church can add to this fund by fasting and by paying the price of his meal, if it is only a penny, into the fund. Jesus said the widow who paid but a mite when it was all she had to pay had done a finer thing than the wealthy persons who gave larger sums of money grudgingly.

Fasting, of course, has another purpose also: it is good training for the will; besides, if one fasts properly remembering that it is advice from the authorities of the Church and was practiced and sanctioned by Jesus, he will receive a spiritual blessing in the form of growth of the spirit that will be worth while.

The teacher should do all in her power to stimulate the payment of fast offerings by her children. The odium commonly attached to accepting charity from the Church should be overcome as far as possible.

Questions

1. What is the fast offering fund?
2. Who keeps it?
3. How is it used?
4. Why is it a good plan for caring for the poor?
5. What day is Fast Day?
6. Why should we fast?

LESSON XXIV

Subject—Tithing

Tithing in one form or other is as old as the human race. Adam and his sons offered sacrifices to the Lord. Abraham, however, was the first of the ancient patriarchs to pay what the scriptures call tithing, that is, he is the first

one in connection with whom the word tithing was actually used. (See Gen. 14: 18-20.)

In Malachi 3:8-12, the prophet speaks of the importance of tithing in no uncertain words.

Tithing, which consists of one-tenth of the annual net income, is an offering given unto the treasurer of the Church as a fund to be used in whatever manner the authorities think proper for the benefit of the entire Church. Though tithing is mentioned a number of times in the scripture, it is not used as a rule in Christian churches. They look upon the system as a unique way of financing a religious organization.

From the tithing fund paid in by the people, the Church draws money with which to carry on the work of the Church. It is used in the erection of churches, church school buildings, seminary buildings, and in maintaining many agencies for the advancement of the truth.

A person could not be called a good Latter-day Saint unless he is a true tithepayer, for he would not be assisting the work of the Church. A good Latter-day Saint is one who does good things.

Through the tithing a vast amount of good work is done.

Every boy and girl who earns money should pay his tithing to the bishop to show his appreciation of the goodness of God and to aid the Church.

Here again the poor may do as well as the rich. If a person pays a tenth of his income, even if the sum is small, in the sight of the Lord he will be doing as fine a thing as the man who pays hundreds of dollars, if his heart is right.

Besides, every right thinking boy or man or woman or girl likes to think that he is not dependent, that he can pay his way. The Church needs money, but not as much as the person needs to feel that all is well between himself and God.

Questions

1. What is a tithing?
2. To whom did Abraham pay tithes?
3. For what purposes is the tithing used?
4. When should boys and girls begin to pay tithing?
5. What are some of the blessings that will come from tithe paying?



Written for the General Church Board of Education, by L. John Nuttall, Brigham Young University

Religious Tendencies

(To accompany Lesson XXIV, "How We Learn," Teacher Training Text 1923-1924.)

Many students are rapidly reaching the conclusion that the psychology of religion is the same as that of any other specialized field. The ultimate mental condition is the result of a learning process. This learning is based upon certain native tendencies or instincts. Whatever peculiarity attaches to the process by which a learner acquires a religious conviction is due to the peculiar elements in the subject matter of religious instruction. First let us analyze some of the elements out of the complex. The most essential part is a belief in the existence of a supreme power who is given certain characteristics and attributes by each believer. The second most important element is to live with fellow

beings so that one's conduct is helpful or kind and is pleasing to the Deity who because of his power and position in controlling nature and the affairs of men can reward or punish in some way. Further, religion includes a statement of a plan in which, using the power of Deity as a given assumption, the origin of life and life's destiny or future is explained. This explanation determines the kind of rewards and punishments believed in. A young child has none of these beliefs or explanations. He must acquire them.

To learn of objects about him the child is active in seeing, touching, hearing, or lifting them. The processes of sensation and perception operate normally. The child learns through experience. To learn of God the child is forced to create out of his other experiences some being superior in all other good traits. This requires imagination which as we have previously discussed can only recreate in mind what has already been sensed. The God of children is generally an idealized parent or other in-

dividual. "Daddy can you make God help me?" "Is God bigger than you?" "Can God play basket ball?" Such questions manifest the type of belief. To give a child an idea of a personal Deity demands constant attention to the imaginative ideals of human conduct. Without these God may become a dreaded monster, may be embodied in some natural object or may become some meaningless mystery about which adults talk.

Faith or belief and obedience depend upon judgment. As stated well in the outline on "How We Learn," the little child learns by authority. He sees a round, red object and is told it is a ball. He believes it. He tastes some sweet object and is told it is candy. He accepts it. Each experience increases his perception until he arrives at the point that when a certain pleasure is desired he wants some candy. He wants to know who made the flowers and is told that God our Heavenly Father made them. He believes it. He asks what makes the seed grow and is told God made it so. He wants to know how he came to be what he is and is told that man and child are children of God. He believes it. Enough of such experience leads him to think of Deity in connection with his wondering awe in the presence of nature's mysteries. Sickness brings prayer. He asks for what purpose we pray and is told that God can help the sick. He believes it. Enough such experience leads him to think "God a helper" in his life. Childishly he believes and trusts on authority. Adolescence brings with it independence of action and frequent disobedience to parental authority. Laboratory exercises are necessary to teach science to those who are now striving for proof and demonstration. The added strength and re-direction of curiosity leads the adolescent into independent reading of all kinds, while the sex emotions and the newly active tendencies to kindness and helpfulness and charity compete for moral mastery. The young person thinks of his religion in this same independent way. The same psychology is present for this part of his life as for any other part, and the same general method of reason, demonstration and proof will get results. In fact, the natural advantage is on the side of the teacher of religion. The storm and the stress of the youthful moral life causes the adolescent to reach out for sanctions on which he can base his conclusions regarding conduct. Religion easily points the most direct way to a satisfying righteousness and conversions

are the result. Religion becomes hard to teach only when we attempt to carry over into adolescent life the not-to-be-questioned authoritative methods which are possible and desirable with younger children.

Just as most of the information, habits, interests and ideals that are necessary to be taught in our civilization can be motivated by and associated with certain natural tendencies or instincts, so religion has its basis in original nature. Fear, particularly of unknown causes, curiosity which impels the child into new experiences, gregariousness which causes that feeling of unpleasantness when alone either physically or because of lack of congeniality; the instinct of kindness accompanied by a feeling of pleasure when others are not suffering; the appreciation of the beautiful or the aesthetic feelings,—all these are tendencies which lead toward religious convictions. But in addition to this there seems to be a natural feeling of satisfaction when a religious belief is formed and a feeling of annoyance at a lack of such a belief or faith. Religion itself seems to be a natural satisfier of man. If such is the case there is a natural religious tendency which must be complex but which has not yet been analyzed. This instinctive equipment forms a natural line of interest in the material religion is made of. It forms as valuable a foundation for the nature worshiper as for the teacher of any theistic creed. The same human nature will respond to various creeds. For religion to develop, this tendency must be stimulated and taught, just as any other instinct. If never made to function it may remain dormant. For religion, which is a form of conduct, to conform to any set of ceremonies, beliefs and theological concepts or moral rules which may characterize any creed or sect, it must be guided consistently in its expression along these specific lines. Habits of religious activity need to be formed; information of a religious character must be learned. Ideals of conduct with God as a judging factor must be created, if a child is to be safely religious. The same motives in teaching must be used. Religious learning must be made pleasant, non-religious conduct must be made unpleasant. Learning must involve doing. In short, the whole message of this lesson is that the religious tendency is developed by applying nature's laws of learning to the acquiring of this power. This is aided by the natural satisfaction felt in the presence of an acceptable religious belief.



THE WAKING TREES OF SPRING

When the Sap Starts

By Harrison R. Merrill, B. Y. U.

When the sap starts!

What a thrill is in those words!

Nowhere in all this beautiful world can there be a more delightful and varied climate than we have here in the mountains. It is true that winter is cold and long, but

think how delightful that makes the spring! Besides, winter, to those who dare, brings its compensation of winter sports and loved home evenings around the fire. In fact, winter is the season that aids in cementing the ties of home. When one looks

back upon memories of childhood and of home, his mind usually flies straight to winter evenings. He dreams of long twilights, loved periods of darkness, the old arm chair and the figures that represent the spirit of the home, the spirit of protection, the spirit of love.

But as night is followed by glorious dawn, winter is followed by entrancing spring, and nowhere is spring more beautiful than in the mountains where it is a long process of awakening. On the plains, in other climates, the spring awakens almost over night and is straightway transformed into summer. Here it stirs gently, opens its azure eyes but slowly, then with lids half closed, lingers in the valley until, like a flame of life, it slowly climbs our mountains. In the latter part of June it stands wide-eyed upon the peaks, surprised to find the valley bursting into summer bloom.

During all those days from early March until late June one can find newly stirring things, bushes that are just reddening into life, flowers budding, preparing for the summer's bloom, birds singing and mating and nesting among the waking trees. Then every stream is a fairy land along whose shores thrilling life is dreaming and feeling up for sunshine that will kiss it into complete wakefulness. Cresses and mosses stir early beneath the water that has lost its winter chill, and then, on sunny sides of rocks and trees, tiny land plants lift their little leaves to the strengthening sunshine.

The mountain dweller has an annual new birth when spring comes. Old life, old activity drops away. He leaves "the past year's dwelling for the new, steals with soft step its shining archway through, builds up its idle door, stretches in his last-found home, and knows the old no more," if one is permitted to change the tense of a great poem.

To me, that reveals the secret of temperate zone progress.

March is here! A fitting name for the month which sees the portals of the year open and all things ready to step forth with the running of the sap.

THE SPRING SPIRIT

When patches on the earth appear
Through snow that's lain for
weeks and weeks,
And skies get blue and warm and
clear,
And torrents tumble down the
creeks,
I shoulder my old blunderbuss
And tramp through bush and mud
and snow
While on, still on, my spirits rush
Where poor clay feet can never go.

I scout along the roaring stream;
I climb the steaming, waking
hills,
I hasten when a crocus gleams
A smile that all my being thrills;
I pluck a cow-slip on some height
And breathe its wild, clean frag-
rance sweet,
And swell my chest with all my
might
'Til sluggish blood and ozone
meet.

The meadow-lark trills odes to spring
Perched on a greening, grease-
wood twig,
And saucy blackbirds sway and
swing
Where alder buds are growing
big.
A hawk wheels gracefully on high
Backed by a fleecy cloud that
gleams
A peace and promise from the sky
That paint my brilliant spring-
time dreams!



Adventures in Gooseville

By Estelle W. Thomas

II

Just as the spires and gables and gaily painted roofs of the little village came into view, the silver bell high in the steeple of the Little Church Around the Corner began to peal forth wildly.

"Why, what can be the matter?" said Freddie, beginning to hurry Bit Brother along. "This isn't Sunday; it is only Saturday; it must be a wedding or a funeral!"

At the same instant the Old Woman Who Lived Under the Hill, she whom the children, I regret to say, called Cross-patch, was hurrying along the lane toward the Little Church Around the Corner. Now it happened that Crosspatch had no calendar, as Jack the Butcher's boy, who took around beautiful calendars decorated with a choice cut of beef on New Year's morning, had received such a scolding from Cross-patch for the amount of bone in her roast, that he had entirely forgotten to deliver her calendar, and, as a consequence, Cross-patch, who lived quite alone, often forgot which day it was.

So it happened that when she heard the voice of the silver bell in the steeple, she dropped her spinning in horror, ejaculating, "Well, of all things! Here I sit spinning on the Sabbath day, thinking all the time it was Saturday! What a blunder!"

While she talked to herself, Cross-patch was untying her blue checkered apron and hanging it behind the door. Then she took out her Sunday bonnet, dusted it and tied it under her chin,

and throwing her cloak about her shoulders, she hurried up the lane. The bell had stopped ringing when she reached the green, the spot where the village well stood under a huge spreading walnut tree, and the children collected for their games on Saturday afternoons. It did not take her long to see that there were no worshippers hurrying to the Little Church Around the Corner, but that all the excitement centered about the well on the green. Now, you can just imagine how vexed Cross-patch was to think that she had left spinning—she loved to sit by the fire and spin—and donned her Sunday bonnet and cloak all to no purpose, so she did what so many foolish people do: she "took it out" on the first person she met.

This happened to be Simple Simon, who was strolling leisurely home with a paper bag of eggs for his mother's Saturday baking. He did not see Cross-patch till her sharp voice smote his ear with such suddenness that he started and dropped his bag of eggs.

"Was it you who rang the church bell on a Saturday, you bad boy?" demanded Cross-patch, fixing him with her sharp black eyes, and shaking a bony finger. "Was it, I say, was it?"

"Yes, ma'am,—no, ma'am,—oh, I don't know ma'am!" stammered poor Simple, for his few poor wits had gone wool-gathering, and he was sadly muddled.

"Don't know! A pretty story indeed!" sniffed Cross-patch, boxing his ears smartly, "Take that, now, for an

impudent boy! and then run home and tell your Mother to give you another for breaking your eggs!" And she turned and flounced back down the lane to her little hut under the hill.

Freddie and Bit Brother had arrived by this time, eager to know what had happened, and the first person

can tell you this: if I done it, whatever it was, I meant no harm!"

Freddie was just preparing to correct Simple Simon's grammar,—politely of course—when he saw standing a short way off and sobbing with all his might, Little Tommy Lin.

"What's the matter, Tommy?" be-



CROSS-PATCH AND SIMPLE SIMON

they spied was Simple Simon gazing ruefully at his bag of broken eggs.

"What's the matter, Simple Simon?" inquired Freddie, hurrying up, with Bit Brother hold of his hand.

"I can't tell you, I'm sure," said poor Simon, rubbing his ear, "But I

gan Freddie, but Tommy interrupted with a fresh out-burst of sobs, and wailed "Oh, I didn't know it was so bad, I truly didn't! I just did it for a joke!"

Freddie was still trying patiently to find out just what Tommy had done,

when Jack Horner came running by.

It was he who had been ringing the church bell and he was hurrying back to the well when Freddie stopped him.

"What in the world is the matter, Jack?" implored Freddie, who was getting very curious about the great excitement that nobody seemed able to explain.

"Why," replied Jack, pausing, and breathing hard from his run, "Don't you know? The Queen's cat is in the well!"

"The Queen's cat?" echoed Freddie, and Bit Brother asked, "The pretty kitty that passed us in the forest?"

"Yes, I s'pose it was the same one," Jack answered, "She just came back from London."

"Who put her in?" Freddie asked, but his question was answered by another volley of sobs from Tommy, and he didn't need Jack's reproachful glance at the culprit and his reply, "It was Tommy Lin, the bad boy! And oh, look!" he added, pointing toward the well, as all the boys about it gave a shout, "I believe he's got her out!"

And he began running toward the well again.

"Who, who?" shouted Freddie, running after him, and dragging Bit Brother along, as fast as his fat legs would go.

When they reached the well, all the boys were gathered about the dripping figure of a tall awkward youth, whom Freddie recognized as Johnny Stout. In his arms he held the beautiful cat with whom Freddie and Bit Brother had talked in the forest. But sadly changed, indeed! Her glossy fur was plastered tight to her sides, her perky ribbon bow hung limp and dripping from her neck, and she shivered piteously as she cowered against John Stout's coarse blue smock.

"Well, let's take her home," suggested Tom, the Piper's son, and with one accord the group of boys set out for the palace of Old King Cole, on the hill.



LITTLE TOMMY LIN

Freddie had often stared longingly at the palace on his former trips to Gooseville, but had never been within the gates. Now, however, he and Bit Brother followed boldly along, up the beautiful walk between the heart-shaped flower-beds, onto the wide veranda, where the three fiddlers, whose duty it was to amuse the king, sat smoking their pipes, and taking their ease, up to the very door, where the queen's maid herself met them, and made a great to-do, when she saw poor puss in such a plight. She carried the dripping cat in tenderly to her mistress, and presently returned with the word that King Cole wished to see all the boys in his sitting room. It was a sheepish and self-conscious group of boys that filed into the presence of the royal couple, all but Freddie and Bit Brother who were democratic

little souls, and knew nothing whatever about the importance of royalty.

There was really nothing fearful or awe-inspiring in the least on this occasion, for the King sat swathed in his dressing-gown, his feet in big, flat carpet slippers, thrust out to the little fire on the hearth, and a beaming smile on his round, jolly face. While the Queen of Hearts with her royal robes tucked up around her waist, was down on her knees, feeding catnip tea to the cat, which sat in a nest of silken cushions, with her feet in a silver basin of mustard water.

Having ushered in the boys, the maid, who during the process had rubbed her nose until it was red as a cherry—this was a little habit she had, and it got her into a pretty pickle later—seized a silver-backed brush, and began to vigorously brush the cat's damp fur.

Then King Cole boomed forth in his Kingliest tones, "Well, lads, you've done your kind deed, and had a deal of excitement, and a bit of fun out of it, but a sixpence always comes in handy, eh, boys?" And with that he ordered the maid to bring his wallet, and he gladly bestowed a new and shining sixpence on every blushing lad, even poor, bewildered Simple Simon, who was still vaguely wondering what it was all about, but on damp, gangling John Stout, standing awkwardly on one leg, the King pressed a golden sovereign, and then dismissed them with a smile and a wave of his puffy, ringed hand.

"Yes," the cat was saying languidly as the boys filed out, "And told the King of France, who was spending the week-end with the Queen at London, 'Kind deeds never go unrewarded.'"

The End.

Two Little Boys

The good little boy and the bad little boy

Both live in the house with me;
But it is quite strange—I can look and look,

Yet only one boy I see—
Just one little boy, with sparkling eyes,
And the funniest pudgy nose,
All brimful of life from the top of his head

To the tip of ten stubby toes.

And yet there are two of him, I am sure,

For one is a bad little boy,
And I am sorry that he lives here
To bother the good little boy;
Yes, pester and bother the good little boy,

Till he sometimes drives him away,
And the bad little boy is along with me
For the rest of the long, long day.

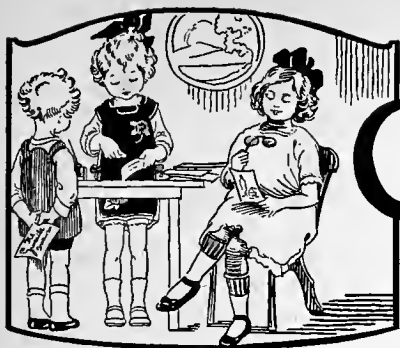
And I ask him to go for the good little boy,

And bring him again to me;
But I take him up and I hold him close
While I talk to him lovingly;
And while I am talking, he sometimes laughs,

But oftener far he cries—
And I see that the good little boy is back

As I look in the bad boy's eyes.

—Grace C. Crowell, in the *Lutheran Observer*.



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

My Dog and Cat

I have got a dog named Carlo. When I go away and come home he always runs to meet me. When I was three years old, he was little then and we used to drive the cows off the beets for Papa. In the summer time there's a porcupine that's close around our place and we have quite a time with him. My cat (we think a lot of her) keeps the mice away from Papa's barn and out of his grain. In the spring you can see her coming with squirrels just about as big as she is. Papa says she's as good as to have poison for the squirrels.

Ardell Johnson

Age 7.

R. 1, Preston Idaho.

Dick Brown and his Dog

Dick Brown and his mother lived in a little hut not far from a Duke's palace. They were very poor and did not own anything except a dog which Dick had found almost dead. He had cared for it and had tried to find it's owner but did not succeed so he kept it and named it Tip. It was a good dog and would do anything Dick told

him to do because it loved him so much.

One day Dick and Tip were walking along the road which was by a pond. All at once they heard a cry and looking around they saw in the pond a baby. Dick quickly told Tip to go and get the baby. So Tip dashed into the pond and brought the baby to him and Dick noticed that it was the Duke's little boy. Dick hurried home and his mother dried the child's clothes, and Dick took him to the Duke and also told him the story. The Duke was pleased with Dick and his dog and offered Dick a home for him, his mother, and the dog. Dick accepted the gift and after thanking the Duke over and over again ran home to tell his mother the good news.

And they went to the house and lived in it in happiness and peace and Dick won much favor from the Duke. The dog also got all he wanted and they all three lived together for many years and Dick became a Knight at the palace.

Age, 11.

Fay White.

446 S. 3rd. East.

Provo City, Utah.

The Snowstorm

The day had been very pleasant. Not a cloud could be seen in any part of the sky. Everything seemed quiet and peaceful.

About two o'clock the wind started suddenly to blow the clouds across the sky. They looked like thousands of gloomy chariots hurrying to some race or tournament.

Half an hour later a few tiny snowflakes came fluttering down from the white clouds. They looked like pure little fairies floating down to earth from some unseen palace.

The school children enjoyed the snow very much. They threw snowballs at each other, played fox-and-geese, and many other games during the recess.

By the time school was out, the storm was a roaring, raging blizzard. The wind was a gale, blowing the snow in every direction. The snow was wet and frozen. It stuck to the children's faces and clothing like glue, nearly blinding their eyes.

Large drifts began to appear along the streets and fences steadily growing higher and higher.

The storm raged all night but in the morning the earth looked very beautiful. The clouds had disappeared, the sun was shining brightly. All the world seemed like a beautiful paradise.

Age 13

Bessie Decker

R. F. D. No. 1

Mancos, Colorado.

Jack's Letter

Jack White, who lives at 841 Market Ave. Salt Lake City, is a little deaf boy, 12 years of age, attending the school for such children in Ogden. His remarkable development through the lip movement and other instructions gained there, is very evident in the self-constructed, original, and unique letter which he has written.

—Ed. Budget Box.

My dear Parents and Sisters:

This morning I asked Miss Avery if I might write a letter to you and she said "Yes."

I am well and strong in school. Last Tuesday afternoon, we boys did not go out of doors. We played in the playroom. We played church. Edwin, Arvel and I pretended to be the Bishop from New York. Edwin prayed to many small boys. In a little while I preached to them and sang a long time. I was a wise and good man. Some of the small boys played with the chairs and they were very rough. I scolded them and put them down into the fireplace for the bad world. After awhile we changed and played school. Malcolm pretended to be like Mr. Driggs. Edwin, Willie and I pretended to be the Governor and Legislators from Salt Lake. Joseph pretended to be a woman teacher and he taught many small boys to read the lips and told them to run, hop, fall down and bow, and they did. After awhile Edwin, Willie and I came to visit the school here. We gave much money to Malcolm and Joseph for the school.

Yesterday noon the boys went out of doors. I saw a baby cat and picked it up. I carried it to the nurse's big cat and put it on it. The big cat was afraid of the baby cat. In a little while the big cat scratched my hand. I said "Bad Cat." I put it down. The baby cat followed me. The nurse called me and said "Hand me the little cat." I handed it to her and she took it into Mrs. Bird's room. I went to Primary Hall and went up stairs. I told Mrs. Merriman that the big cat scratched my hand and she put iodine on it. It hurt it. I do not like cats. Then I came to our school room. At 3 o'clock after school the boys went to the sloyd shop. I made a fork and knife box. I am working on a necktie rack for myself.

I think you will come to see me next Sunday. I love you very much. Goodbye. Your loving son, Jack.

My First March

ELDA NEVES, Age 6 Years. Burlington, Wyo.

A musical score for the song "The Rose Tree". The score is written for a piano and voice. The piano part is in 4/4 time and consists of a series of chords and single notes. The vocal part is in 4/4 time and consists of a single line of music. The key signature is one flat (B-flat). The tempo is marked "Moderato". The score is for a single system.

Fine.

A musical score for the song "The Rose Tree". It features a treble and bass staff. The treble staff contains a melody with a key signature of one flat (B-flat) and a 2/4 time signature. The melody is: G4 (quarter), A4 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (quarter), E4 (half). The bass staff contains a harmonic accompaniment consisting of chords: G2-Bb2-D3 (quarter), A2-Bb2-D3 (quarter), Bb2-D3-E3 (quarter), A2-Bb2-D3 (quarter), G2-Bb2-D3 (quarter), F2-A2 (half). The score is divided into two measures by a double bar line.

D.C.

A musical score for the song "The Rose Tree". It features a treble and bass staff. The treble staff contains a melody with notes and rests, ending with a double bar line. The bass staff contains a harmonic accompaniment with chords and single notes, also ending with a double bar line. The key signature has one flat (B-flat), and the time signature is 4/4.

Honorable Mention

Glendon Allred, Emery, Utah
Elva Anderson, Pleasant Grove, Utah
Mary Bailey, Logan, Utah
Aletha Baker, Monroe, Utah
Gladys Bergener, West Field, Logan,
Utah
Vera Bitter, Ririe, Idaho
Nellie Campbell, Tropic, Utah
Maurine Christensen, Sutherland, Utah
Douglas Clark, Manti, Utah
M. Denise Clark, McCornick, Utah
Oliver Cliff, Mt. Pleasant, Utah
Emily Coombs,
Julia Farmer,
Opal Foster, La Point, Utah
Pearl Foster, La Point, Utah
Pearl Fullmer, Dubois, Idaho
Blanche Gardner, Spanish Fork, Utah
Joseph C. Gibby, Ogden, Utah
Ora Griggs, Driggs, Idaho
Ina Hamblin, Ramah, New Mexico
Audrey Hansen, Newdale, Idaho
Thelma Harrison, Afton, Wyoming
Emmeline Hastings, Mesa, Arizona
Ray Higbee, Dubois, Idaho
Cornella Hill, Logan, Utah
Zoe Hoggan, Lewisville, Idaho
Randall Holdaway, Provo, Utah
Alice Isom, Hurricane, Utah
Donna Jenson, Richfield, Utah
Letha Larson, Sanford, Colorado
Amelda Littlefield,
Vera Jolley, Yale, Utah

Zella Martin, Sunset, Utah
Afton McFarland, King Hill, Idaho
Roscoe McGee, Fruitland, New Mexico
Ruth Nettles, Lake Butler, Florida
Mazel Nielson, Greenwich, Utah
Ruth Peterson,
Mary Potter, Vernal, Utah
Maevonne Rees, Salt Lake City, Utah
Mark Ross, Elsinore, Utah
Lenore Scoville, Raymond, Alberta, Canada
Verna M. Seely,
Merrill Sharp, Rigby, Idaho
Ruth Shurtliff, Lewisville, Idaho
Faunda Sillito, Woolford, Alberta, Canada
Lenora Smith, Salt Lake City, Utah
Bee Tenney, Alpine, Arizona
Jetta Terry, Metropolis, Nevada
Glen Thomas, Malad, Idaho
Mary thurston, Metropolis, Nevada
Olive White, Moccasin, Arizona
June Waite, Hyde Park, Utah
Genevive Youngberg, Twin Falls, Idaho

The December Puzzle

Towns in Utah








The three towns in puzzle are Enoch, Logan and Hatch.









Winners




Lorin Horne, Almo Idaho.
Clarence S. Thornock, Bloomington, Ida.
Karl T. Bates, Prescott, Arizona.

The Runaway Doll



RUB, rub! Scrub, scrub! Mrs. Brown was busy with her  and her  out in the kitchen. The washing was for Mrs. Black, who lived in the  up on the hill. Jimmy would carry it to her in the  when it was done. She hung the clean  out in the , and put on her  to heat. In the next room she could hear




Tina talking to her new . Tina sat in a big  by the window, or hopped about on two . She was lame, and could not run and play like other . But she had  to read and  to tend and  to sew, and now she had Rose Rambler, the beautiful big  that Jimmy had found in the

cars and brought to her, and she was as happy as a . When Mrs. Brown had finished ironing the clothes, and had folded them away in the  with a clean  over them, she ironed out a fresh






for Rose Rambler, and took it in to Tina. Just then they saw their neighbor Mrs. Jones coming to pay a call with her doggy Rover. Rover was a cunning





dog. He would sit up and beg, and bark sharp and quick for "yes," and catch a  or a  "on the fly," and roll over and play dead if you pointed a  at



him like a . But he was a mischievous dog, too, and he would worry anything he could find, from 'his mistress' old  to her best . "Dear, dear," said Tina, "Rover must not see






, or he will catch her in his  and run away with her!" So, while Mrs. Brown went to the ,

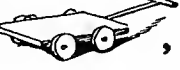
to meet Mrs. Jones, Tina hopped out into the kitchen to look for a place to hide Rose. There stood the



of clothes on the . Tina lifted the cloth

and popped  in, and covered her up close. "Bye, bye, Baby!" she said, and hopped back into the parlor.

Then, while they were all drinking  and laughing at Rover's tricks, in came Jimmy at the back door and saw the .

"I will take the clothes up now, and surprise mother!" he thought. So he set the basket in his little , and



trotted away up the hill to Mrs. Black's, with Rose Rambler tucked in fast asleep among the clothes behind him!



The FUNNY BONE

Some Haters

Pat—Oi wouldn't throw ye a rope if ye was drownin'.

Mike—Oi wouldn't touch it if ye did.

Agreed

Angry Teacher (catching frisky Freshman by collar)—I believe the Devil has got hold of you.

Freshman—I believe he has, too.

You Canna Beat Them

Teacher—Who can tell me what a post-office is?

Johnny—A place where a Scotchman fills his fountain pen.—Puppet.

He Got Her

She—Oh, I wish the Lord had made me a man!

He (bashfully)—He did. I'm the man.
—Punch Bowl.

Always Losing Something

Sympathetic Person—Hello! What's the matter, little boy? Are you lost?

Little Boy—Yes, I am. I mighta known better'n to come out with granma. She's always losing somfin.

Too Big a Risk

Mirandy—Don't yuh gamble on no hoss races.

Julius—But if Ah wins, Ah buys yuh a new ruby brooch.

Mirandy—Yas, an' if yuh loses, Ah buys me a new washtub.—Life.

Very Considerate

Employer—Do you feel able to take a few letters, Miss Type?

Stenographer—Why, certainly! That's what I'm here for, isn't it?

Employer—I guess so, but my request came so soon after your last telephone conversation that I feared you might be exhausted.—Philadelphia.

They Were Put

He—I wish I could revise the alphabet.

She—Why?

He—I'd put U and I closer together.

Self-Evident

Short-sighted Lady (in grocery)—Is that the head cheese over there?

Salesman—No, ma'm; that's one of his assistants.—New York Sun and Globe.

What is Courtship?

Courtship consists of a man running after a woman until she has caught him.
—Boston Transcript.

The Mean Thing

Robertson—Did you ever win an argument with your wife?

Albertson—Once.

Robertson—What about?

Albertson—I don't remember, but I have a vivid recollection that her mouth was full of hairpins at the time.

Self-Possessed

"Does yo' still refuse, sah, to pay me dem two dollars I done loaned yo' de Lawd on'y knows when?"

"Nussah!" dignifiedly replied Brother Bogus. "I doesn't refuse; I jess refrains."—Kansas City Star.

Unnecessary Labor

Irish Traffic Officer, to Speeder—Have you a permit for driving an auto?

Speeder—Sure; I've got it here in my pocketbook.

Officer—That's all right. If ye've got it I don't need to look at it. If ye didn't have one I'd have to see it.

What's the Use?

We editors may tug and toil,

'Till our finger tips are sore,

But some poor fish is sure to say,

"I've heard that joke before."

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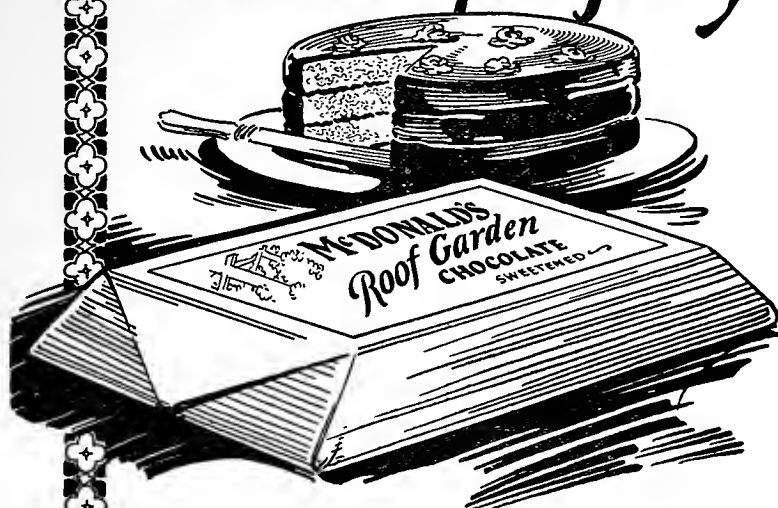
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